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TRANSACTIONS

OF THE

MORAVIAN HISTORICAL SOCIETY,

Nazareth, Pa.

VOLUME IX.
PARTS I, II, III AND IV.

WHITEFIELD HOUSE,
NAZARETH.
PRINTED FOR THE SOCIETY.
1913.

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ANNUAL MEETING

OF THE

Moravian Historical Society,

SEPTEMBER 23, 1909.

The meeting was called to order at 10:40 a.m. by Bro. Abraham S. Schropp, one of the Vice-Presidents, with eighteen members present. The minutes of the last annual meeting were approved as was also the Treasurer's report, an abstract of which was ordered spread on the minutes, as follows:

Receipts.

Annual Dues	$ 190 00
Life Member Fees	50 00
Interest	199 59
Transactions Sold	32 55
Vesper Tickets	39 75
Museum Box	8 49
Cash on Hand	326 70
	$ 847 08

Expenditures.

Salaries of Secretary, Treasurer and Librarian	$ 80 00
Nazareth National Bank (Interest Deposit)	116 59
Moravian Congregation, Sharon, O. (Donation)	50 00
Vesper Supplies	26 22
Seats for Old Graveyard	15 90
Collectors' Fees	8 18
Printing, Postal Cards, Etc.	7 85
Postage, Expressage and Stationery	6 07
Taxes and Dues (Federation of Historical Societies)	5 23
Cash on Hand	531 04
	$ 847 08

Resources.

Cash	$ 531 04
Investments	5033 57
Volume III (Copies Unsold)	26 49
Graveyard Fund (Debit)	11 12
Excess of Liabilities	276 50
	$7878 72

Liabilities.

Publication Fund	$2071 65
Summer House Fund	615 82
Zeisberger Memorial	170 71
Helen Bell Memorial Fund	2354 78
Monroe County Memorial Fund	108 74
Binding Fund	96 40
Publication Committee (Credit)	455 87
Prepaid Subscriptions	4 75
	$5878 72

The Secretary's report showed that three stated and two called meetings of the Executive Board had been held.

The Society has one hundred and ten life members, two hundred and thirty-six active and associate members; total, three hundred and forty-six. Since the last annual meeting one member died, six members have withdrawn and four members were dropped. Five life members and six active members have joined leaving the total membership the same as last year.

The Librarian reported the following donations:

1. Report of Valley Forge Park Commission, 1908.

2. A large Photograph of the Members of the General Synod of 1909.

3. A piece of Wall Paper from the Castle at Hennersdorf.

4. Year-Book of the Pennsylvania Society, 1909.

5. A Photograph and Sketch, by Benjamin Garrison, the well known captain, of the Wreck of the transport "Irene," off Cape Breton.

6. A large number of Pamphlets, Leaflets, Etc., issued in connection with and relating to subjects considered at the General Synod. Presented by John W. Jordan.

7. The Life of Count Zinzendorf, abridged by the late Rev. L. T. Reichel, with manuscript alterations, etc.

8. Original Manuscript of a Concise Historical Account of the present extent, the doctrines and constitution of the Protestant Church of the United Brethren or Moravians, by the late Rev. L. T. Reichel.

9. Brief Manual, by way of actual information for brethren who travel—London, 1753.

10. A Comical Sketch, relating to old times at Nazareth Hall, 1839.

Presented by Aug. H. Leibert.

11. Bead Work, a Cotton Handbag, with beaded design, formerly the property of Dr. Otto.

12. A Table Napkin, once the property of Dr. Otto, of Nazareth. The flax was grown, dressed, spun and woven in Nazareth more than a century ago. The design is the Nativity.

Presented by Mrs. Wm. Bute.

13. Progressive Pennsylvania—a record of the remarkable developments of the Keystone State.

Presented by James M. Swank.

14. A Photograph of Churches in Bohemia and Moravia.

15. A Photograph of the Monument of the Moravian Poet, James Montgomery, in Sheffield Park.

Presented by J. J. England.

16. Photographs of Bishops and Ministers and their Churches in London. Presented by J. F. Pemsel.

17. Moravian Missions. Presented by Rev. E. T. Kluge.

Also a number of Publications, Reports, etc.

The following officers were elected for the ensuing year:

President, Joseph A. Rice.

Vice-Presidents, The Rev. Eugene Leibert, The Rev. E. T. Kluge, The Rev. Wm. H. Rice, The Rt. Rev. M. W. Leibert, The Rev. A. D. Thaeler, The Rt. Rev. C. L. Moench, Wm. H. Jordan, Abraham S. Schropp, Abraham R. Beck, C. O. Brunner.

Secretary and Treasurer, Frank Kunkel.

Librarian, The Rev. E. T. Kluge.

Board of Managers, Granville Henry, Wm. V. Knauss, Aug. H. Leibert, The Rev. Henry A. Jacobson, Frank C. Stout.

Library Committee, The Rev. Paul de Schweinitz, The Rev. John Greenfield, John W. Jordan, Abraham S. Schropp, John F. Bardill, Theo. F. Kampmann.

Publication Committee, The Rev. Wm. N. Schwarze, Albert G. Rau, Harry J. Meyers.

Graveyard Committee, G. A. Schneebeli, S. R. Odenwelder, F. H. Martin, H. H. Hacker.

The usual compensations were voted to the Librarian, the Secretary and the Treasurer.

The Vesper was held at 2 p.m. and was presided over by Vice-President Abraham S. Schropp. The President, Joseph A. Rice, was prevented by illness from being present at the meeting.

Since the last annual meeting one member, Mrs. Sarah E. Leibert, wife of The Rev. Eugene Leibert, died. She joined the Society, September 13, 1900, and departed this life May 19, 1909.

The Rev. Paul de Schweinitz read a paper entitled, "The Evangelical Union of the Bohemian and Moravian Brethren in Texas."

Prof. A. G. Rau read a paper entitled, "Some Notes Concerning Trades and Industries in Bethlehem."

Brief addresses were made by Prof. George F. Ettinger, of Muhlenberg College; C. A. Marks, of Allentown, and by The Rev. George F. Bahnson, of Schoeneck.

ANNUAL MEETING

OF THE

Moravian Historical Society,

SEPTEMBER 22, 1910.

The meeting was called to order at 10:30 a.m. by The Rev. E. T. Kluge, and Abraham S. Schropp, one of the Vice-Presidents, was chosen to preside, with nineteen members present. The minutes of the last annual meeting were approved, and the Treasurer's report was presented, and an abstract of it ordered to be spread upon the minutes.

Receipts.

Interest	$ 202 35
Annual Dues	185 75
Life Member Fees	30 00
Transactions Sold	67 00
Vesper Tickets	37 25
Museum Box Collection	4 47
Cash on Hand	531 04
	$1057 86

Expenditures.

Transactions, Parts 2 and 3, Vol. 8	$ 427 50
Interest Deposit Nazareth National Bank	219 35
Salaries, Secretary, Treasurer and Librarian	80 00
Memorial Tablets, Whitefield House and Grey Cottage	38 00
Vesper Supplies	25 03
Delivering Transactions	27 36
Binding 50 Copies Transactions, Vol. 8	22 50
Taxes, etc.	7 49
Postage, Expressage and Printing	18 43
Cash on Hand	192 20
	$1057 86

Resources.

Cash	$ 192 20
Investments	5252 92
Volume III (Debit)	16 42
Excess of Liabilities	277 68
	$5739 22

Liabilities.

Trust Funds	$5364 46
Publication Committee (Credit)	178 37
Monroe County Memorial Fund	108 49
Binding Fund	83 90
Prepaid Subscriptions	4 00
	$5739 22

The report of the Secretary showed that the usual stated and several called meetings of the Executive Board had been held.

The Society has one hundred and ten life members and two hundred and thirty-six active and associate members; total, three hundred and forty-six. Since the last annual meeting six members died, three withdrew and four were dropped. Three life members and nine active and associate members were elected, a net loss of one.

At the stated meeting held October 18, 1909, the following minute was adopted:

For the third time in the history of the Moravian Historical Society, we, its officers and members, are called on to mourn the death of a President of this Society. It has pleased the Lord to call away from the active scenes of earth our esteemed and beloved President, Joseph Alexander Rice. After the death of Bishop J. M. Levering, on April 4, 1908, then President, it was felt that his successor should be a member who was interested in the work of the Society, and who was also closely identified with the more extended enterprises of the Moravian Church. These qualifications were satisfactorily fulfilled in the selection of Brother Rice. He became a member of the Society in June, 1868, and during the past forty years rendered eminent service as a member of several of its committees. He was especially interested in the erection of several of the monuments which

have been put up by the Society, being frequently a member of the committees whose task it was to gather the funds needed to defray the cost of their erection. Besides this, although Brother Rice was actively engaged in business for more than forty years, yet he found time to make his influence felt for the good of his Church, at first in the Bethlehem congregation, and during the past thirty-five years in various enterprises that worked for the betterment of the entire Moravian Church. Especially energetic was he in furthering the interests of the Moravian College and Theological Seminary. When its cramped quarters on Church Street were found inadequate for their intended uses, he took a prominent part in planning for the new buildings in which this institution is now established on North Main Street, Bethlehem, Pa.; and then he undertook the always arduous task of canvassing all the Moravian congregations, North and South, in order to secure the funds to pay for these buildings. And his efforts were crowned with signal success.

Brother Rice assumed the office of President of the Moravian Historical Society on October 14, 1908, and it was soon evident that, though a layman, he was a worthy successor of the energetic Presidents who had preceded him. On the occasion of the Anniversary Day in 1908, after accepting the appointment to his new office, he communicated a valuable paper which was the result of painstaking, scholarly and resourceful research. He retired from business in 1907 and therefore had abundant leisure to pursue his researches along antiquarian lines. But severe attacks of illness, which prostrated him during the present year, were a great hindrance. However, hopes were entertained for his recovery, and therefore, at the Annual Meeting, held on September 23, 1909, the Society unanimously re-elected him as its President for the ensuing year. But an all-wise Providence decreed that his life-work was finished, and in the early hours of October 8, 1909, our brother was suddenly permitted to exchange the sufferings of earth for the bliss of heaven.

In the name of the Society the Executive Board expresses to the bereaved family its sincere sympathy and commends its members to the care of that divine Head of the Church whom our brother served so long and faithfully.

At an adjourned meeting, held August 8, 1910, the Executive Board adopted the following:

On May 4, 1910, it pleased the Lord suddenly to call away from his earthly activities our esteemed and beloved brother, Eugene Martin Leibert. He was a charter member of our Society, and was also an active participant in the deliberations which prepared the way for its organization in 1857. He filled the office of Secretary and later of Vice-President, till the fall of 1858, when he left Nazareth to enter the active ministry of our Church. Though he was absent from Nazareth for the next nine years, he kept in touch with the activities of the Moravian Historical Society so far as his ministerial duties permitted. When he returned to Nazareth in 1867, to assume the duties of Principal of Nazareth Hall, he found the Society in a state of decadence. The numerous and exacting duties of his Principalship kept him fully occupied; yet, as one of the Vice-Presidents, he began to plan for the resuscitation of the Society. With keen financial acumen and executive ability of a high order he inaugurated measures which in course of time redeemed the Society from financial embarrassment and paved the way for the success with which it has been blessed in more recent years. Being of antiquarian tastes, he not only rendered valuable service as chairman of the Publication Committee, and took great interest in the erection of a number of monuments by the Society, but also prepared several valuable historical papers concerning the activity of the Moravian Church in this country. After he retired from the Principalship of Nazareth Hall, in 1892, he made use of the leisure time at his disposal to continue his antiquarian researches.

His interst extended also to the oversight of the Ephrata Missionary Home, in which the Society's Museum is located, together with the grounds surrounding it, of which he was the curator for nearly 40 years.

In view of all his unselfish services in behalf of our Society we herewith express our keen sense of severe loss sustained in his sudden departure.

The Librarian reported the following donations:

1. A newly-discovered likeness of Amos Comenius—a small photograph. Presented by J. F. Pemsel.

2. William Parsons, Surveyor-General and Founder of Easton, Pa.—a manuscript. Presented by John F. Jordan.

3. Account Book of the Overseers of the Poor in Bethlehem Township, 1766. Presented by John J. Hartzell.

4. Several Animals, made of rubber, by natives of Trinidad, W. I.

5. Tusk of a Wild Boar, killed near the mission station on the Island of St. Jan, W. I.

6. Implements made of wood, by negro children in Jamaica, W. I.

7. Ant Eater, Scorpion, and Serpent.

8. Gypsum, from Barbadoes.

Presented by Mrs. C. T. Oehler.

9. A Framed Photograph of the Whitefield House, 1863.

Presented by C. H. Wenhold.

10. The Life of Wm. Henry, of Lancaster, Pa., 1729-1786—Patriot, Military Officer, Inventor of the Steam-boat; edited by Francis Jordan, Jr. Presented by Granville Henry.

11. A brief Sketch of Lindsey House, Cheyne Walk, Chelsea.

12. Sketch of the Moravian Burying-Ground, King's Road, Chelsea. Presented by J. F. Pemsel.

13. Photograph of Broad Oaks, an Old Tudor Mansion, where Moravian Children were educated before going to Fulneck. Presented by J. F. Pemsel.

14. Pennsylvania Biographies—Nos. 1 and 2.

Presented by Boyd Crumbine.

15. Portrait of John W. Jordan.

16. Historical Notes, appropriate to the visit of the U. S. Scout Cruiser Chester. Presented by W. T. Calles.

17. Transactions of the Historical Society of Berks County.

18. An Indian Basket, made by Ramona, California.

19. A Small Heathen Idol from Alaska.

Presented by Mrs. E. T. Kluge.

20. Moravian Missions for 1910.

Presented by the Librarian.

The following is the list of officers elected for the ensuing year:

President, The Rev. Henry A. Jacobson.

Vice-Presidents, The Rev. E. T. Kluge, The Rev. Wm. H. Rice, The Rt. Rev. M. W. Leibert, The Rev. A. D. Thaeler, The Rt. Rev. C. L. Moench, Wm. H. Jordan, Abraham S. Schropp, Abraham R. Beck, C. O. Brunner, The Rev. Wm. N. Schwarze.

Secretary and Treasurer, Frank Kunkel.

Librarian, The Rev. E. T. Kluge.

Board of Managers, Granville Henry, Wm. V. Knauss, Aug. H. Leibert, Frank C. Stout, R. O. Beitel.

Library Committee, The Rev. Paul de Schweinitz, The Rev. John Greenfield, Dr. John W. Jordan, Abraham S. Schropp, John F. Bardill, Theo. F. Kampmann.

Publication Committee, The Rev. Wm. N. Schwarze, Albert G. Rau, Harry J. Meyers.

Graveyard Committee, G. A. Schneebeli, S. R. Odenwelder, F. H. Martin, H. H. Hacker.

The usual compensations were voted to the Librarian, to the Secretary and to the Treasurer.

The Vesper was held at 1:45 p.m. and was presided over by the Rev. Henry A. Jacobson, who had been elected President at the morning session.

The following members have died since the last annual meeting:

Joseph A. Rice, Eugene Martin Leibert, Elisha P. Wilbur, William Turner, Simon Rau, Augustus S. Bishop.

The President, The Rev. Henry A. Jacobson, read a paper, entitled, "The Walking Purchase."

The Rev. E. T. Kluge read a paper entitled "Lewis Ferdinand Lambert."

Professor H. H. Hacker read a paper entitled, "A few notes on the early Moravian Schools in Pennsylvania, and on the first Boarding School in Nazareth Hall."

The Rev. Paul de Schweinitz communicated an abstract of the correspondence with the Bohemian Brethren in Texas.

In Memoriam.

Sarah Zorn Leibert

was a daughter of the well known Moravian missionary, the late Jacob Zorn and his wife Caroline Siewers Zorn, and was born at Fairfield, Jamaica, British West Indies, on April 1, 1836.

Educated in the Moravian Seminary for Young Ladies, at Bethlehem, she began serving the Church as a teacher in Linden Hall Seminary, in 1855. Three years later she was married to the Rev. Eugene Leibert, with whom she labored in the congregations of Sharon, Ohio, and New Dorp, Staten Island, New York. Her great life-work was in connection with the Nazareth Hall Boarding School for Boys, where she served with her husband most acceptably for twenty-five years.

She departed this life on May 19, 1909, having sustained internal injuries in falling downstairs.

She became a member of the Historical Society in 1900.

Joseph Alexander Rice

was the son of James A. and Josephine (Leibert) Rice, and was born on March 29, 1844, at Bethlehem, where his entire life was spent.

Having been educated at the Moravian Parochial School, he engaged in mercantile life, entering the employ of the firm Grider and Lerch. Later he became a member of the firm when it was reorganized as the Lerch and Rice Co., continuing with it until the termination of its affairs in 1907.

He was twice married, first to Miss Mary Stanhope Rondthaler, who departed this life on January 19, 1885, and in 1887, to Miss Emma J. Rondthaler.

He was deeply interested in many enterprises of the Moravian congregation at Bethlehem. As its representative, he served frequently in District and Provincial Synods. And he became closely identified with some of the greatest forward movements of our American Moravian Church. From the time of its organization in 1876, he was a member of the Board of Church

Extension of the Moravian Church in America, serving as a member thereof up to the time of his death, a period of thirty-three years. He was a member of the original Building Committee of the new Moravian College and Theological Seminary and made extended canvass of the Moravian congregations of the Northern and Southern Provinces to collect funds for the construction of new buildings. When this institution obtained its new charter, providing for laymen on the Board of Trustees, he was elected a member of the Board in 1893, and served as its Secretary until the time of his death. On these two boards he rendered most important service to the Moravian Church. He was also Vice-President of the Moravian Aid Society. For fully fifty years his life was consecrated to active service in behalf of the Moravian Church.

He became a member of the Historical Society in 1868 and succeeded Bishop Levering as President of the Society, in 1908. He departed this life October 8, 1909.

William Turner

was born at Hope, N. J., in February, 1859, being the son of George D. and Doriana (Hight) Turner. He spent his youth at Hope, but later removed to Pen Argyl, Pa., where he opened a men's clothing store, which he conducted till 1904. While residing in Pen Argyl he was elected President of the First National Bank of that town. He was also President of the Phoenix Cement Co., of Nazareth, Pa. During his residence in Pen Argyl he interested himself in having the old Moravian cemetery at Hope, N. J., kept in good condition.

On March 6, 1895, he married Miss Agnes Martin, of Nazareth. In 1904 he moved to Bethlehem, and in March, 1905, united with the Moravian congregation at Bethlehem. In December, 1909, he was elected a member of the Moravian Parochial School Board. He died very suddenly of apoplexy on January 27, 1910.

He became a member of the Historical Society in 1906.

The Rev. Eugene Martin Leibert

was born at Bethlehem, Penna., March 22, 1835. Having been educated at the Moravian Parochial School, at Nazareth Hall, and at the Moravian College and Theological Seminary, he be-

gan his labors for the Church as a teacher at Nazareth Hall in 1853.

Five years later he was ordained to the ministry, and on July 22, 1858, he was married to Miss Sarah M. Zorn. He served as pastor in the congregations at Sharon, Ohio, and New Dorp, Staten Island, New York. His great life-work consisted in serving as Principal of Nazareth Hall from 1867 to 1892, a period of twenty-five years. During these years this Academy prospered, and many hundreds of young men were here fitted for their life-work. These former pupils hold their Principal in affectionate remembrance and bear willing testimony to his superior endowments, which made him in many respects a natural leader of men.

During his principalship, he was elected a member of the Provincial Elders' Conference, on which Board he served from October, 1878, until February, 1886. While a member of this Governing Board of the Church, he also served as Provincial Treasurer, as Agent of Missions and had charge of various special Church Funds. All these positions he filled, not only faithfully, but with signal ability and success.

In 1892 he was compelled by failing health to retire from official position. He was not, however, entirely incapacitated, and his interest in the Church and its problems never waned during the years of retirement.

He was a charter member of the Historical Society. Ever since its inception, in 1857, he was deeply interested in its work and for many years served as one of its most efficient executive officers. He was Curator of the Ephrata Missionary Home at Nazareth for nearly forty years. He departed this life, May 3, 1910.

Elisha P. Wilbur

was born January 3, 1833, at Mystic, Conn., being the son of Henry and Eveline (Packer) Wilbur. In 1838 he came with his parents to Pennsylvania. In the early years of his business activity he was associated in various ways with Asa Packer, President of the Lehigh Valley Railroad. He finally located permanently in South Bethlehem, and in various capacities he identified himself with the welfare of this growing town. He was its

Chief Burgess from 1869 to 1874, and its Borough Treasurer from 1878 to 1910. For many years he was a Trustee of Lehigh University and of St. Luke's Hospital. For a number of years he was President of the Lehigh Valley Railroad, relinquishing that position in 1898. In 1870 he organized the banking house of E. P. Wilbur & Co., which in 1887 was chartered as the E. P. Wilbur Trust Co. He was the President of this institution till his death. He was also an active member of the Episcopal Church of the Nativity, of South Bethlehem.

In 1858 he married Miss Stella Abbott. He died June 14, 1910, at Sport Island, one of the Thousand Islands, near Alexandria Bay, N. Y., where he was recuperating after an illness of two years.

He became a life member of the Historical Society, May 4, 1882.

Simon Rau

was the eldest of ten children of Valentine and Elizabeth (Fenner) Rau, and was born in Hanover Township, in the neighborhood of Schoenersville, Lehigh Co., Pa., April 24, 1818. From 1825 to 1830 he attended the Moravian Parochial School at Bethlehem, Pa., and then entered the employ of Dr. Eberhard Freytag in the only drug store then existing in the town. This store had been managed as the property of the congregation from 1752 to 1790, first in the "Bell House," and then in the building at the corner of Main Street and Church Alley, successively by John Frederick Otto and John Matthew Otto. Dr. Eberhard Freytag took charge of this store in 1790, and in 1796 bought the stock from the Moravian congregation. Simon Rau in turn bought the stock from Dr. Freytag in 1839, and this drug store was the scene of his business activity for the rest of his life. As partners he successively associated with himself, his brother David Rau in 1849, his nephew Robert Rau in 1860, and his son Eugene A. Rau in 1870, the firm name being Simon Rau & Co. Since 1889 he was not in active connection with the firm.

He filled a number of responsible offices in the Moravian congregation at Bethlehem. He was President of the newly organized Young Men's Missionary Society in 1841. He was one of the organizers of the Bethlehem Home Missionary Society in 1849, and its Treasurer from 1862 to 1904. He was a member

of the Board of Elders from 1866 to 1902. He was President of the Widows' Society from 1872 to 1901. From 1857 to 1901 he was Secretary and Treasurer of the Board of Almoners. He served several terms in Town Council, and in one way or another was in constant touch with many enterprises which have had to do with the upbuilding of the Bethlehems.

On May 22, 1842, he married Miss Lucy Ann Luckenbach, daughter of Abraham and Rosina (Heckewelder) Luckenbach. He died August 9, 1910.

Brother Rau became a life member of the Historical Society in 1868, and ever took an active interest in the affairs of the Society.

Augustus Sydney Bishop

was born at Bethlehem, August 19, 1846. Having been educated in the Moravian Parochial School of his native place he went to Nazareth to learn the trade of tinsmith. Later he began business for himself in Bethlehem, continuing the same for thirty-five years, till the very day of his death. In 1870 he was married to Miss Caroline Elizabeth George.

He took a deep interest in the affairs of the Moravian Church. He represented the Bethlehem congregation at a number of Provincial Synods. In civic affairs he also took great interest. For twelve years he served as a member of Town Council, and he was a member of the School Board for several terms. He was likewise interested in the preservation of genealogical data and facts of local history.

He joined the Historical Society in 1888. He died suddenly, August 24, 1910.

THE WALKING PURCHASE.

Read at the Annual Vesper of The Moravian Historical Society, September 22, 1910, by Rev. H. A. Jacobson, M.A., President.

When the white people who settled in the Forks of the Delaware from 1740 to 1750, and even later, attempted to establish legal claim to the tracts of land they desired to occupy, they met with much opposition, frequently of a hostile character, from many of the Indians then residing there. The Indians considered the whites as intruders on domains to which the latter had no legal claim. The settlers asserted that they held their right of possession by deed from the Penn family, Proprietors, to whom the Indians had conveyed these lands by solemn treaty. The Indians argued that even under such circumstances the whites had no legal right of possession; for the Indians understood a sale to mean that the purchaser was given the right to hunt or fish on the land, but that the land itself still remained the property of the Indians. Of course, the white settlers would not grant the correctness of this interpretation. The unfriendly relations existing between the Indians and the whites became more marked year by year, until they ended in numerous acts of violence and even murder, finally culminating in the dreadful massacres perpetrated by the Indians during the years 1748 to 1758. The Moravians, who took up lands in the Forks of the Delaware between the Lehigh River and the Blue Mountains, suffered equally with the rest of the whites, a number of their members being murdered or carried into captivity and several of their mission stations being destroyed. It took some time till they were able to convince the Indians that their mission was a peaceful one and aimed alone at their moral and spiritual betterment. At first the Moravians were not aware of the cause for the course of the Indians in disputing their title to the land they had bought; only by degrees did they learn from whites and Indians that the latter believed they had been defrauded of their right of possession by the trickery and deceit practiced by the whites in the so-called Walking Purchase, which event had taken place in 1737. As soon as the Moravians convinced the

Indians that they had nothing to do with the events preceding their arrival and that they had no intention to deprive the natives of the rightful ownership of their lands, much of the opposition to the missionaries disappeared.[1]

Admiral Penn, the father of William Penn, had done valiant service for the English King Charles II in the war against the Dutch. He also lent money to King Charles, and this claim he left to his son at his death. The claim, with interest, at that time amounted to £15,000. But the sovereign had neither money nor credit; and so, on June 14, 1680, William Penn petitioned the king to grant him, in lieu of the £15,000, a tract of country in America, North of Maryland, with the Delaware on the East, its western limits the same as those of Maryland, and its northern as far as plantable country extended, "to afford an asylum for the good and oppressed of every nation on a basis of a practical application of the pure and peaceable principles of Christianity." Although much opposition was manifested to this petition by the King's advisers, the King signed the desired grant on March 4, 1681. At this time Penn was 37 years of age. The King himself gave the territory the name Pennsylvania. (Penn preferred the names New Wales or Sylvania.)

In 1682 Penn came to America to inspect his new possessions and to have them properly surveyed. He sailed on the first of September, 1682, from Deal, with a large company of Quakers, in the ship "Welcome," three hundred tons, and arrived at New Castle on the Delaware, October 27, 1682. At once he was informed of the contention of the Indians that if he wished to occupy the land he must first buy it from them, as the original owners of the same. While he believed in the legal validity of the royal grant, he was averse to the institution of harsh measures which might result in active hostilities, and therefore he made a formal purchase of the land he desired by giving the Indians a lot of cheap guns and trinkets in exchange. It is recorded that he actually in this way bought certain small tracts twice over in order thus to conciliate the natives.[2] However,

[1]It is said that Count Zinzendorf paid the Indians a second time for the tract now occupied by Nazareth, Pa.

[2]The articles given to the Indians by William Penn and others in exchange for their land were always approximately the same, and therefore

after he had returned to England, his sons and their agents were not so conscientious. Up to 1718, and possibly even after that year, large tracts of land were sold to various parties without the knowledge and consent of the Indians. In some cases the protests of the natives, when attempts were made to dispossess them, were so effective that certain tracts were returned by the white settlers to the Penn heirs. In order to outwit the Indians, attempts were several times made to conceal the date of sale in the papers transferring the land. The first record of such a fraudulent sale was when, in 1684, John Chapman bought a tract of more than 500 acres from Penn's agents, but never paid the Indians anything for it. However, Chapman claimed that he paid Penn, but the latter did not so inform the Indians.

As soon as William Penn landed from the "Welcome," he visited his agent, William Markham, who had made an agreement with the Indians on July 15, 1682. Penn ratified this agreement in November, 1682. (Later, from 1693 to 1695, Markham was governor of the province.) The existence of this agreement has been denied, but so many persons had seen it and it is so frequently referred to in subsequent treaties, that it is unreasonable to entertain any doubts on that point.[3] The doubts expressed may be explained by the fact that, while it is often spoken of as a treaty, according to legal interpretation it was really only an agreement, and therefore not as binding as a treaty. But Penn always regarded it as involving a sacred obligation, which he honestly endeavored to fulfill. This agreement stipulated that as much land should be ceded to Penn as a man

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one list will suffice to include all others. We select a treaty for a tract of land near Old Man's Creek, N. J., which was purchased in 1677 for the following articles: Thirty match coats (made of hairy wool with the rough side out), twenty guns, thirty kettles, one great kettle, thirty pairs of hose, twenty fathoms of duffels (Duffield blanket cloth of which match coats were made), thirty petticoats, thirty narrow hose, thirty bars of lead, fifteen small barrels of powder, seventy knives, thirty Indian axes, seventy combs, sixty pairs of tobacco tongs, sixty pairs of scissors, sixty tinshaw looking-glasses, one hundred and twenty awl blades, one hundred and twenty fish hooks, two grasps of red paint, one hundred and twenty needles, sixty tobacco boxes, one hundred and twenty pipes, two hundred bells, one hundred jews harps and anchors of rum. Few of these articles were of any practical value to the Indians.

[3]It is frequently spoken of as the "Elm Tree Treaty."

could walk over in one and a half days. In carrying out this stipulation, Penn walked one and a half days in company with several Indians, but following the windings of the Delaware River. From the point at which he halted a line was run inland and westward, nearly at right angles with the river, which passed through the village of Wrightstown. This line, then, formed the northern boundary of the tract covered by the treaty of 1682, and became the base line for all subsequent negotiations.

William Penn returned to England in 1684, leaving the management of affairs in Pennsylvania to a board of commissioners, who were expected to report to him in writing at stated times. Penn came to America a second time in 1699, remaining till 1701. During this second visit he was busily occupied with plans for the site of Philadelphia and its form of government, and took scarcely any notice of the pending disputes about land claimed by the Indians. This was his last visit to America. He died July 30, 1718.

In 1690 and 1691 Penn's enemies in England brought charges of conspiracy against him, and in October, 1692, the king deprived Penn of his authority as Governor, and directed Governor Fletcher, of New York, to assume the administration of Pennsylvania. But through the influence and intercessions of powerful friends, Penn was acquitted of the conspiracy charge in November, 1693, and the government of Pennsylvania was restored to him in August, 1694.

Penn visited Pennsylvania in 1699 in order to more firmly secure his title to the royal grant, and also to restore peace and order after his deputy, Markham, had alienated the friendship of the Indians by his arbitrary and indiscreet treatment of them.

On August 30, 1686, Penn's commissioners made a treaty or agreement with the Indians, in which as much land was ceded to the whites "as a man can go in a day and a half," starting from the northern boundary of the purchase of 1682. Hence the term "Walking Purchase" given to this transaction.[4] This treaty

[4]This method of measuring land purchases was in very common use in pioneer times. A treaty of June 23, 1683, cedes as much land as can be run in two days with a horse. Another, of July 30, 1685, says, "as far as a man can go in two days' journey," leaving it uncertain whether he will walk or ride.

was never recorded, and in 1734 Thomas Penn acknowledged that the original had never been found. The Penns, however, always strenuously asserted that it existed, basing their claim on the fact that after William Penn's death a paper was found among his effects which, though unattested, was endorsed, "Copy of the last Indian purchase." It was not in the handwriting of William Penn, but was stated to have been copied for him during his visit to America from 1699 to 1701. In a report to a Council held in 1758, the statement was made that Penn's copy of this treaty was in the handwriting of Philip Thlehuman, then a clerk in the land office, who died in 1687. The endorsement on the document was by Thomas Holme. In a diary kept by William Markham it is stated that he and Holme were negotiating with the Delaware Indians for the purchase of some land in the Forks of the Delaware just before the date of the treaty of 1686. In some negotiations conducted in 1737 this treaty of 1686 is spoken of as lying on the table. It is therefore reasonable to conclude that an agreement of some sort was made in 1686; but with the design of outwitting the Indians, the wording was very unclear, enabling the scheming white settlers to place any construction they pleased on the wording of the document. With the same purpose in view, the document was never witnessed or recorded, nor was a formal deed executed. These legal omissions no doubt caused Tedyescung in 1756 to assert that this alleged treaty was a forgery. Its existence is now generally acknowledged. (In 1742 Canassatago, one of the chiefs of the Iroquois, told Governor Thomas that he had seen this deed of 1686 with his own eyes, and that it was signed by nine of the ancestors of Delaware chiefs then living.)

As soon as these negotiations became known, settlers began to occupy lands North of Wrightstown, where Durham was afterwards located. Constant conflicts took place. The Indians regarded the settlers as encroaching on their lands and filed remonstrances, but the authorities paid little attention to their complaints. At various times during these years attempts were made to agree upon a compromise of some sort, but it seemed impossible to harmonize the claims of the contending parties. However, on September 17, 1718, a treaty was made with the Delawares in which they executed a release for all the lands

from Duck Creek, at the head of Delaware Bay, to the Forks of the Delaware. In this treaty no mention is made of the agreement of 1686. On the other hand, the chiefs of the Six Nations (or Iroquois) were not consulted in the negotiation of this treaty, and they asserted that the Delawares had no right of ownership over this tract, and consequently had no authority to execute the release. On account of this contention of the Iroquois chiefs, in future negotiations no mention is made of this treaty of 1718. To complicate matters, the proprietary land office was closed from 1718 to 1732, during the minorities of Richard and Thomas Penn. Instead of the usual warrants and patents, tickets signed by one of the commissioners or by the secretary of the land office were substituted. Immigrants entered on a claim without title, and in many instances without a ticket, taking possession of such vacant lands as they found convenient. Their rights were recognized by the public because it was confidently believed that these rights would in time receive proprietary sanction. The practice of the land office when it was again opened confirmed this expectation by giving preference to actual settlers.[5]

Among the transfers of land made by the board of commissioners, was one tract of 10,000 acres South of the Lehigh to William Allen on August 29, 1728; another of 6,000 acres to the men who later built the Durham Furnace. However, serious hostile demonstrations were not made until the settlers began to take up lands in the Forks of the Delaware and North of the Blue Mountains. These sections were the favorite hunting grounds of the Indians, most of them of the Delaware tribe, and were valued accordingly. On September 10, 1733, 300 acres in the Minisink region North of the Delaware Water Gap were sold to Nicholas Dupui; on April 10, 1735, 5,000 acres in the Forks of the Delaware were sold to William Allen, who later (April 30, 1740) disposed of them to George Whitefield for £2200 sterling; from him they passed to the German Moravian settlers. Another tract of 3,000 acres, covering the site of modern Allentown, was sold to Allen in 1736. In 1734 Thomas Penn allowed a number of tracts to be surveyed in the Forks of the Delaware under his lottery scheme, which, however, occasioned

[5]McMinn's Life of Henry Antes, p. 107.

so much unrest among the Indians that this scheme had to be abandoned.

Thomas Penn came to Pennsylvania in 1732, and remained till 1741. John Penn came in 1734, but returned to England in 1735, and died there in 1746. Consequently after 1735 Thomas Penn was in complete control of affairs. (Thomas Penn died in England in 1775.)

Soon after Thomas Penn's arrival, his friends called his attention to the complaints of the Indians concerning the encroachments of the land speculators and settlers on their territories, which might end in war. Penn discovered that the provisions of the agreement of 1686 had never been carried out on account of many postponements which were made because some important chief who must be consulted was not present at the councils that were held. Whether these absences were intentional or accidental it is impossible to determine from the meagre documentary evidence available. Most of the white settlers charged that certain Indian chiefs absented themselves time after time in order to prevent the execution of the agreement of 1686. Finally, in October, 1734, the first of three Councils was held with the Indians at Durham; the second was held on May 5, 1735, at Pennsbury; the third on August 25, 1737, at Philadelphia. What was done at the first Council at Durham has never been made public. Probably the preliminaries of the Walk were considered. The Indians never came to a decision quickly; besides this, they had become suspicious of the honesty of the proposals made by the whites. Before deciding what to do, they must first have a "big talk." At the second Council at Pennsbury it was finally settled that the Walk should start at or near the boundary line of the sale of 1682, and run northwest as far as a man could walk in one and a half days. When they made this agreement, the Indians supposed that the limit of the Walk would be the Lehigh River, while the whites expected that the Blue Mountains would be the farthest limit.

All parties expected that the arrangements for the Walk would be completed at the Council held at Pennsbury; but the Indians, with their usual caution, asked for another postponement in order that they might consult further with some chiefs who were

not present. They also demanded that the whites produce the treaties of August 28, 1680, and of July 15, 1682.

All the final arrangements were made at the meeting in Philadelphia. No minutes of this meeting appear on the records, probably because it was not a regular meeting of the Council.

In the meantime, on October 11, 1736, one hundred chiefs of the Six Nations assembled at Philadelphia to hold a great Council with the whites, under the auspices of James Logan. The Council was held in the Quaker Meeting-house, corner of Second and Market Streets. The Indian chiefs sat in the body of the house, while the spectators filled the galleries. For three days before the Council met Logan entertained the chiefs most royally. The result of this Council was that the chiefs there present agreed that neither they, their children, nor their children's children, nor any in authority in the Nation would at any time bargain, sell, grant any lands within the limits of the government of Pennsylvania to any person whatsoever, whether white man or Indian, other than to the Proprietors, the children of William Penn, or to persons by them authorized to receive the same.

It seems evident that this Council was arranged to more quickly bring the Delawares to terms; for the Iroquois boasted that they had conquered the Delawares and that the latter were their slaves.

The date of the Walk was for many years undetermined, for the reason that for a long time it was not known that there were two Walks, one a trial Walk in 1735, and the actual Walk in 1737.[6] The purpose of the trial Walk was to lay out the course by the compass, and to get some idea how much territory it would include. Anticipating that all the preliminaries of the Walk would be settled at the Pennsbury Council in May, 1735, it seemed essential to the scheming whites that the trial Walk should be completed before the first of May. On the other hand, the whites conducted this trial Walk with the greatest possible secrecy, so that the Indians might not suspect their ulterior purpose. For all these reasons, James Steel, Receiver General under Thomas Penn, wrote twice in April to Timothy Smith,

[6]When, in 1756, Benjamin Franklin was appointed to investigate this transaction, he knew nothing of the Trial Walk.

Sheriff of Bucks County (which at that time included what was later Northampton County), urging that it be made before May 5th, when the Council was to meet. It was probably made after April 22d and occupied nine days, ending on May 1st. As far as the Lehigh River the walkers proceeded by the most direct line to the northwest. Those who did the actual walking were Edward Marshall, Joseph Doane and James Yeates. They were all experienced in woodcraft and swift walkers, and were selected by Timothy Smith, John Chapman, and Thomas Penn, the purpose being to secure the very fastest walkers they could find. Accompanying them were Timothy Smith, John Chapman as surveyor, and two others on horseback with provisions. Marshall had been chain carrier for Surveyor Benjamin Eastburn, or his deputy, Nicholas Scull, and was well acquainted with the Indian trails, which were to be followed as far as possible. In 1756, when an examination of this transaction was held by order of the King of England, Benjamin Franklin being the Examiner, Thomas Penn endeavored to give the impression that he was not present at the Durham Council and also had no hand in the planning of the trial Walk, in order that the odium of the entire transactions might be imputed to his agents; but while he may possibly not have been present at the Durham Council, yet documentary evidence shows that he was perfectly aware of what was being secretly done and gave every encouragement to the scheming land speculators who were trying to outwit the Indians. James Steel wrote to Timothy Smith at the beginning of May, 1735, that "as soon as the walkers have traveled the day and a half journey, the Proprietaries desire that a messenger be sent to give them account without any delay how far the day and a half traveling will reach up the country." Steel also promised that the Proprietaries would "generously reward" those who engaged in this business. But Marshall always maintained that he never received any remuneration for his share in the trial Walk. It is manifest that Thomas Penn was well aware of what his agents were doing.

The exact spot to begin the Walk was left optional with the contracting parties; but it was intended to be at some point towards the western extremity of the northern boundary line of William Penn's purchase of 1682. Some writers have supposed

that Wrightstown was selected because it was on a public highway. On August 28, 1737, Steel wrote to Scull, desiring that he and Chapman should run the boundary line of the purchase of 1682 from the Delaware to the Neshaminy, giving them the Indian deed to assist them in running it.

Somewhat elaborate preparations were made for the Walk. According to law, public notice of the Walk was to be given; but as no such notice is found in the only two weekly papers then published, "The Pennsylvania Gazette" and "The American Weekly Mercury," it is probable that if any formal notice was given, it was by posting it in written or printed form in Newtown, the county seat. Although communication was slow in those days, yet many of the settlers knew of the contemplated Walk. Indeed, bets were made upon the speed of the walkers. So anxious were the main movers in the affair to secure the greatest amount of land, that in the beginning of September, 1737, Timothy Smith and John Chapman again went over the course and made some deviations from that followed in the trial Walk, because the latter led over rough and rocky ground, especially at the eastern spur of the Lehigh Mountain, which might retard the speed of the walkers. As a further guide to the walkers over this changed course they blazed the trees at Gallows Hill, near Durham furnace, where it left the Durham road, and also near the Blue Mountains. Timothy Smith was charged with providing provisions and bedding for the walkers. It had been agreed that the starting point should be a well-known large chestnut tree situated in a corner of a field owned by John Chapman, where the road from Pennsville meets the Durham road, and near the Wrightstown Meeting-house. This tree was blown down in 1765, but the stump remained a conspicuous landmark for many years after that.

At last the actual Walk was set for September 12, 1737; but as it happened that on that day Sheriff Timothy Smith was compelled to attend the sessions of the Supreme Court and of the Court of Quarter Sessions at Newtown, a further postponement to September 19th became necessary.

The walkers selected were Edward Marshall, then 27 years old, James Yeates and Solomon Jennings; for some unknown reason the last-named was substituted for Doane. Accompany-

ing them were John Knowles, Smith's nephew, with several others on horseback conveying provisions, liquor and bedding; Nicholas Scull, Surveyor Benjamin Eastburn, Thomas Furness, a resident of Newtown, who joined the party soon after it started, out of curiosity, and three Indians.

At sunrise of September 19th the walkers stood with their hands on the chestnut tree, and at the word given by Sheriff Smith, just as the sun rose, they were off. Yeates took the lead, some distance behind him came Jennings with two of the Indians, and far behind was Marshall, who was husbanding his strength for the final efforts which would be needed. Jennings was the first to succumb two miles North of the Tohickon, at about 10 a.m., and then he lagged behind with other curious followers. Upon reaching the Lehigh River, he left them altogether and went to his farm on the south bank of the river, later known as Geisinger farm. At that time it was common report that this farm had been given to him in advance for his share in this transaction.

Soon the Indians who accompanied the walkers took note of a number of circumstances which caused them to express great dissatisfaction. In the first place, they expected that the walkers would follow the windings of the Delaware River, as William Penn had done in 1682. In the second place, they supposed that the walkers would rest and even hunt at intervals. In the third place, they did not know that the walkers would be experts, and they were displeased when they walked so fast that the Indians could not keep up with them. Once Marshall walked unusually fast to catch up with Yeates, and then they accused him of running. Nor were they mollified when some of the riders who followed allowed the Indians to ride part of the way on the horses. In the fourth place, they did not imagine that a day was intended by the whites to be considered twelve hours long, to the second. The whites went into this Walk as a matter of business. While keeping strictly within the literal terms of the agreement, they were determined to cover the greatest possible distance in the stipulated time. To be sure of accomplishing their purpose the secret Walk was made two years and four months previous, besides blazing the trees in the final determination, in early September, 1737, before the date of the actual

Walk, of the course to be followed by the walkers. Even if the Indians saw them at work with their compasses and axes, Thomas Penn, Timothy Smith, John Chapman and others were very careful to keep them in complete ignorance of their plans.

During the morning the Durham road was followed, until they left it to maintain a due northwest course, with their compasses and the blazed trees as their guides. At noon they stopped fifteen minutes for dinner in a meadow near the Durham road; some of those who accompanied them asserted that they continued their meal after resuming the walk. Small creeks they either waded or leaped over, for the treaty stated that no boats were to be used except for crossing the Lehigh River. This stream was reached at about one o'clock in the afternoon, and it was crossed at what was later known as Jones' Island, now a part of the Bethlehem Steel Works. Whether boats were used to cross the Lehigh does not appear from any of the narratives of the Walk; but as their use was permitted there by the treaty, they were undoubtedly so used. It is merely stated that they crossed at a ford near the residence of Ebenezer Pettit. After crossing, Marshall developed great speed and was always in the lead.

The course now bent slightly more westward, passing over the site of future Bethlehem. Three miles in a direct line from Jones' Island the walkers crossed the Monocacy creek; after that the trail led due northwest, cutting the junction of East Allen and Hanover Townships.[7]

During the afternoon the walkers kept on at their highest speed without a rest, a most remarkable test of endurance. Those who accompanied them on horseback gave them all possible encouragement to put forth their best efforts, partly verbally and partly with a limited quantity of stimulants. There is ample proof that they never really ran, although the Indians charged that such great speed was the same as running. No particular incidents occurred during the long, hot afternoon to relieve the tedium of the Walk, except that all the Indians but one expressed their dissatisfaction by leaving, saying that the

[7]The point at which they crossed the Monocacy was in the neighborhood of Shimer's mill, and the trail they followed probably passed over the sites of Howertown, Kreidersville and Berlinsville.

whites were taking their best lands, and therefore they did not care how far the Walk extended.

After passing through Lehigh Gap, where some Indians were waiting for them with the expectation that a rest would be made there for the night, the walkers proceeded 17 miles further. To the intense indignation of the Indians, the whites construed a day to mean exactly twelve hours; therefore to make up for the halt for dinner, the Walk continued till fifteen minutes past six. At the last, Timothy Smith stood at the top of a small incline, watch in hand, urging Marshall to keep up his pace till he reached the summit of the hill. This Marshall was able to do, reaching the summit just within the time limit; but he was so exhausted that he fell to the ground grasping a sapling for support.

There is little doubt that the endurance of the walkers was aided by giving them stimulants. In some narratives it is asserted that Yeates partook more freely than Marshall did, with the result that he was not able to keep up with his partner. It is also stated by some of those who accompanied them that Jennings was intoxicated when he left the rest South of the Lehigh.

The northwest course followed during the afternoon touched the Lehigh at two curves of the river eastward, the first time where the northern boundary of Allen Township touches the river, and the second, where the northern line of Lehigh Township touches it.

All the whites who accompanied the walkers knew very well that the Indians were dissatisfied, especially as the limit for the day was reached by only one of the walkers. So they were not surprised to hear the natives shouting during the night at their camp near the point of halting, at a cantico (a sort of indignation meeting), in which they gave vent to their angry feelings in this savage fashion. The first day's walk covered nearly 44 miles.

The next morning it was raining. Several causes besides the bad weather delayed the walkers in making a prompt start. The horses of those who had accompanied them had strayed away during the night, and it took nearly two hours before they were found. Then the Indians refused for some time to leave their camp to accompany the walkers; for the whites insisted that some Indians should be present to see how the transaction

terminated. The whites later testified that they had carried out the terms of the treaty strictly but honestly, and they wished the Indians to be convinced of that fact. It was therefore eight o'clock before the start was made. Marshall had been very much refreshed by his night's rest, but Yeates was still very weak from the strain of the previous day. Half an hour before the Walk terminated he fell while crossing a creek, and was picked up quite blind. Some narrators declare that he was intoxicated, but there seems to be no warrant for this assertion. He died three days later.

The course that morning followed a trail inclining a little more to the north. At 2 p.m. the six hours, or half a day, were up, and when so notified by Smith, Marshall struck his axe into one of a clump of five chestnut trees, later filling the cleft with a wedge shaped stone.

Immediately after the conclusion of the Walk, another dispute arose about the direction in which the northern boundary line should proceed to the Delaware River. The Indians demanded a course due East, thus making an acute angle with the course last followed by the walkers; the whites insisted on a line running at right angles with the course last traveled. Surveyor Eastburn in particular advanced the argument that this had been the usual method pursued in previous purchases. While the Indians acknowledged the correctness of this argument, yet there was a difference. In previous sales the tracts were smaller, and were closer to the river, so that it made very little difference whether the final boundary line made an acute angle or a right angle with the course last followed. Amid bitter charges of fraud by the Indians, the contention of the whites prevailed. The further charge was made by the Indians, at the examination in 1756, that the course of the Walk had been laid out in a northwestern direction for the very purpose of furnishing a basis for the plan of running the northern boundary line at right angles to the final course. At this examination the whites retorted that they were not to blame if the natives were not shrewd enough to note this at the time of the Walk. Another charge of fraud was based on the fact that this line would include the best lands of the Minisinks; when the Delawares made the treaty with the whites they had no rights of possession beyond the Blue (or Endless) Mountains, and therefore they

also had no right to transfer these lands to any one else. The answer of the whites was that the Delawares should have foreseen that the Walk might extend into the Minisink country, and should have worded the treaty accordingly. It also came out in the later investigation that this desired northern boundary line included in the purchase the lands sold to Allen and Dupui some years before. Their title to these lands was thereby made more secure.

The line to the Delaware was 66 miles in length, and reached the river at the mouth of Lackawaxen creek. The survey of this line occupied Surveyor Benjamin Eastburn and his assistants four days. The number of acres included in the tract has been variously estimated; but the most conservative calculation, based on the measurements of Eastburn, when he and his assistant, Nicholas Scull, surveyed the course in 1738, was 330,000 acres. (Other estimates were 500,000 and even 800,000 acres.) The northern boundary of the Purchase was therefore the aforesaid northern line to the Delaware River, at right angles to the course last followed, the western boundary was the trail followed by the walkers, the eastern boundary was the Delaware River, and the southern boundary was the northern line of the sale of 1682.

The courses and distances as surveyed by Eastburn in 1738 were as follows, and they have ever since been accepted as correct.

Courses.	Distances.
N. 34° W.	13 miles, 6 furlongs.
N. 19° W.	3 miles, 6 furlongs.
N. 37° W.	14 miles, 5 furlongs (to the Lehigh, 32⅛ miles).
N. 66° W.	3 miles, 3 furlongs.
N. 31° W.	8 miles, 3 furlongs (end of the first day, 43⅞ miles).
N. 35° 30′ W.	8 miles.
N. 30° W.	8 miles, 7 furlongs.
Total distance, 60 miles, 6 furlongs, or about 60¾ miles.	

The average direct course from end to end was N. 36° W., and the air-line distance 60⅛ miles.[8]

[8]Other estimates varied all the way from 48 to 120 miles. To give their charges of fraud more weight, the Indians reckoned the distance as 80 miles. The achievement was remarkable enough, even accepting the conservative and actual measurements made by Surveyor Eastburn; so there is no need to magnify the figures.

Under the plea that fraud had been committed in various forms and under sundry unfair pretensions, the Delawares refused for several years to surrender occupation of the lands in the Forks of the Delaware, although an increasing tide of immigration by white people immediately set in. This refusal to vacate at last became so pronounced, that finally the Proprietaries invoked the aid of the Iroquois to force the Delawares to move. This was in the year 1741. The Iroquois were the hereditary enemies of the Delawares and had overcome them several times in sundry sanguinary conflicts. The Iroquois knew very well that the Delawares had been outwitted and for that reason despised the latter for their lack of shrewdness.

Accordingly, in 1742 a deputation of 230 Iroquois visited Philadelphia, where they were met by a delegation representing the Delawares, who had also been invited to assemble there. Governor Thomas first stated that the Delaware chief Nutimus and others, who had signed the treaty of 1737, had refused peaceably to vacate the lands in dispute, and that they had even declared their intention to maintain possession by force of arms. Thereupon chief Canassatago addressed the Governor and the assembled Delawares, in the name of the Iroquois, to the following effect:

The Delawares had been an unruly people, and were altogether in the wrong; so the Iroquois had concluded to remove them, and oblige them to go over the river Delaware (Lehigh) and quit all claims to any lands on this side for the future, since they had received pay for them, and "it is gone through their guts long ago" (or, what they had received had all been used up). They deserved to be taken by the hair of the head and shaken severely till they recovered their senses and became sober; he had seen with his own eyes a deed signed by nine of their ancestors above fifty years ago (1686) for this very land and a release signed not many years since (1737) by some of themselves and by chiefs then living (among them Nutimus and Sassoonan then present) to the number of fifteen and upwards. "But how came you," addressing the Delawares, "to take upon you to sell lands at all? We conquered you; we made women of you; you know you are women, and can no more sell land than women; nor is it fit that you should have the power of sell-

ing lands, since you would abuse it. This land that you claim has gone through your guts; you have been furnished with clothes, meat and drink, by the goods paid you for it, and now you want it again, like children as you are. But what makes you sell lands in the dark? Did you ever tell us that you had sold this land? Did we ever receive a part, even the value of a pipe shank, from you for it? You have told us a blind story that you sent a messenger to us, to inform us of the sale; but he never came among us, nor did we ever hear anything about it. This is acting in the dark, and not like the custom our Six Nations observe in the sale of lands. On such occasions they give public notice, and invite all the Indians of the united nations, and give them all a share of the presents they receive for their lands. * * * But we find that you are none of our blood; you act a dishonest part. * * * For all these reasons we charge you to remove instantly; we don't give you liberty to think about it. You are women. Take the advice of a wise man and remove instantly. You may return to the other side of the Delaware (Lehigh) where you came from; but we do not know whether, considering how you have demeaned yourselves, you will be permitted to live there, or whether you have not swallowed that land down your throats, as well as the land on this side. We therefore assign you two places to go to, either to Wyoming or Shamokin. Then we shall have you more under our eye and shall see how you behave. Don't deliberate, but remove, and take this belt of wampum." The Delawares dared not disobey this peremptory command. Yet they did not remove at once; only by slow degrees during subsequent years did they finally consent to vacate, some going to Wyoming and Shamokin, and some beyond the Ohio River.

The opinions of writers concerning the morality of this transaction have varied greatly. But the trickery which was employed in drawing the treaty, in making the trial Walk in 1735, in making the final examination in 1737, in blazing the trees, in selecting the most expert walkers they could find, in calculating the time so exactly to the very second, and in running the final boundary line, showed that the unscrupulous land speculators, under the sanction of the Proprietaries, were planning to take every possible advantage of the unsuspecting Indians. They

found that they were dealing with ignorant, confiding people, who could be easily imposed on and outwitted; and so, while boasting that they had carried out the provisions of the treaty literally, they at the same time determined to secure every possible profit for themselves.

At a meeting of the Bucks County Historical Society held at Wrightstown, July 31, 1883, it was proposed to erect a monument to mark the starting point of this famous Walk. Miss Martha Chapman donated the needed plot of ground, 620 square feet, and in 1886 the monument was erected. It is of granite, pyramidal in shape, the shaft four feet high, resting on a base placed on a mound two feet high. The inscription is the following: "To the memory of the Lenni Lenape Indians, ancient owners of this region, these stones are placed at this spot, the starting point of the Indian Walk, September 19, 1737."

In connection with a number of other complaints made by the Indians led by Tedyescung, the Delaware chief, this whole transaction was made the subject of an investigation by order of the King of England. Through Governor Morris of Pennsylvania the King appointed Benjamin Franklin to conduct this investigation. The first sessions were held in 1756, and the investigation was brought to a conclusion in 1760. But the sessions were not continuous, long intervals intervening. Benjamin Franklin was also in 1756 engaged in locating a chain of forts along the Lehigh Valley in order to prevent a repetition of the massacre at Gnadenhuetten on the Mahoning, which took place November 24, 1755. Moreover, from 1757 to 1762 Franklin was in England and France, negotiating commercial treaties on behalf of the (Pennsylvania) State government. His supervision of the investigation was therefore only nominal. It was begun under Governor Morris and concluded under Governor Denny. One great benefit that resulted was that a good many treaties and important agreements were brought to light whose existence had not previously been certainly known. The final result was that the white settlers were confirmed in the titles to the lands they occupied and the Indians were persuaded to vacate and move further westward.

Edward Marshall was born at Bustleton, Philadelphia County, in 1710. He was by occupation a hunter. After the warlike

attacks of the Indians on the whites in 1756 he moved to Stroudsburg. There was a mutual hatred between him and the Indians. The Indians hated him because of the part he took in the great Indian Walk; Marshall hated the Indians because he suffered injury at their hands. While he was absent from home, the Indians attacked and burned his house. His wife escaped but was soon captured and murdered. From that time he swore vengeance against the Indians, and he never lost an opportunity of killing one. The family tradition is that he killed 1300 deer with his rifle, besides other animals and unnumbered Indians.

This rifle was a long, heavy, flint-lock gun with wooden rammer and brass mountings and carried an ounce ball. As he could not get a rifle to suit him in this country, he caused the barrel and lock to be purchased in Germany and had it mounted here. This rifle is now in possession of the Bucks County Historical Society. It is in perfect order and the hair-trigger is as sensitive to the touch as when the original owner set it to shoot Indians. In the flint-box is the identical rammer-screw that Marshall used to clean out the piece before he started on his hunt for human game.[9]

Marshall was twice married. By his first wife he had 13 children. After his wife had been murdered, he married his housekeeper, Elizabeth Meaze, by whom he had 8 children. He subsequently removed to an island in the Delaware which later bore his name. It was situated opposite Tinicum and contained 250 acres. There he died November 7, 1789, aged 79 years. His body was brought to the Pennsylvania side of the river and interred there. His wife died October 12, 1807, aged 80 years.

James Yeates was born in New England but at the time of the Walk was residing in Newtown. He died three days after the completion of the Walk.

Solomon Jennings had two sons, John and Isaiah, and two daughters, Judith, who married Nicholas Scull, the surveyor, and Rachel. Jennings was Commissioner of Northampton County in 1755. In 1756 he had command of a militia company that passed through Nazareth for the scene of the Indian

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[9]When Marshall was questioned about his Indian experiences, he would simply remark that "when he saw an Indian, he generally shut one eye and never saw him afterward."

massacres on the frontier in order to search for and bury the dead. He died February 15, 1757, and was buried in the family burial ground on his farm. After the death of his widow in 1764, the farm of 200 acres was sold to Jacob Geissinger of Saucon Township.

The chief sources that have been consulted are the following:

Pennsylvania Archives.
Colonial Records.
Smith's Laws.
Buck's Indian Walk.
Davis' History of Bucks County.
Ellis' History of Northampton County.
Egle's History of Pennsylvania.
Watson's Annals of Philadelphia.
Henry's History of the Lehigh Valley.
McMinn's Life of Henry Antes.
Penn manuscripts in the library of the Historical Society of Pennsylvania, and in the State Library at Harrisburg, Pa.

A LIST

OF THE

Bohemian and Moravian Emigrants to Saxony.

COLLECTED FROM VARIOUS SOURCES IN PRINT AND MANUSCRIPT; BEGUN AND COMPLETED AT NEW YORK FROM JUNE 2 TO JULY 20, 1772.

BY

GEORGE NEISSER.

TRANSLATED AND EDITED

BY

ALBERT G. RAU, PH.D.

FOREWORD.

For almost all of our knowledge of the details of Moravian settlement in America we are indebted to the painstaking care and historical foresight of George Neisser, preacher, schoolmaster, scrivener, lawyer, and mechanic. His handwriting covers many pages of the Bethlehem Diaries, and numerous scattered sheets and letters attest the care with which he forestalled the needs of the future student of Moravian history. After his death, at Philadelphia, in 1784, his remaining historical notes were purchased from his widow, in 1807, and placed in the Archives at Bethlehem. Among these was this "*Verzeichniss Emigrirter Böhmischer und Möhrischer Familien*," a most important manuscript of some 200 pages, here presented almost exactly as it was prepared. The only change from the original that has been made has been, in the need of economy of space, to do away with the tabular system of enumeration.

Neisser has divided every two pages into columns, as follows: (1) Number, (2) Name, (3) Date of Birth and Death, (4) Whence Emigrated, (5) Marriage, (6) When Emigrated, (7) Children. It is evident that while Neisser began this arrangement he soon found it troublesome and unhandy for mechanical reasons, and crowded his material out of its place. Where references are given these are to the *Relatio* of Spangenberg, the *Notariats Instrumenten* (Herrnhut), the *Diptychon* (an unidentified list of persons, living and dead), and the *Hymns* of Zinzendorf. These references occur so numerously that they are here mentioned once and for all. Where there are omissions, discrepancies or duplications, these have been reproduced, with the intention of presenting to the historical student an exact copy of the original, in so far as possible.

A very large number of the names contained in this list will be found in groups enumerated in Bishop Levering's History of Bethlehem as forming the early settlers of that town and others may be traced through the stories of Nazareth, Lititz and Philadelphia. The historical importance of this list, therefore, lies in the fact that it is the starting-point from which to follow almost any effort of our church work, whenever that work is as-

sociated with the name of an individual. It is to be presumed, too, that it measures, at least fairly, the total amount of the Bohemian and Moravian contribution to the Renewed Church. In reality this contribution was not large, numerically; there are 648 names in the list, including a few duplicates; but these names represent less than 150 families, if careful count be taken. It was therefore homogeneous material, and hence its weight of influence.

The attention of the reader is drawn particularly to discrepancies of spelling in proper names: Thus Gzulius, Czulius, and Schulius, are of course of the same families, though here treated as separated relationships. A casual examination of the dates under these captions will prove this.

ALBERT G. RAU.

Bethlehem, September 15, 1911.

A LIST OF THE BOHEMIAN AND MORAVIAN EMIGRANTS TO SAXONY.

1. **Christian David.** b. December 31, 1690; d. in Herrnhut February 6, 1751. From Senftleben, near Stramburg, in Moravia. Married, 1719, to Anna Elizabeth ———, from the neighborhood of Goerlitz and Niederwiese. Emigrated 1714 (circa). Children: 1. Christian 2. Saloma, d. 1727, in Herrnhut; 3. ———; 4. ———; 5. ———.

   Anna Elizabeth David, his wife. b. ———; d. at Herrnhut, 1744; came from Niederwiese.

2. **Augustin Neisser,** first son. b. 1681 or 1682; d. at Hennersdorf, aged 70 years. From Sehlen, near Neutitschein, in Moravia. Married, 17—, to Martha ———. No children. Emigrated 1722, in June.

3. **Martha Neisser,** his wife. b. ———; d. at Hennersdorf ———. From Barnsdorf, near Neutitschein. Emigrated 1722, in June, with her husband.

4. **Jacob Neisser,** the fourth son. b. 1693; d. at Herrnhut, November 11, 1757, in his 64th year. From Sehlen, near Neutitschein, in Moravia. Married 1715 (circa) to Anna Holaschk. Emigrated 1722 in June. Children: 1. Wenzel, b. 1716, in November, in Moravia; d. October 12, 1777, at Barby. 2. Anna, b. 1719 in Moravia; d. 1722, September 11, at Berthelsdorf. 3. Joseph and 4. Juliana, twins, b. February 28, 1722, in Moravia; d. 1722, medio Juni, at Berthelsdorf. 5. Anna Maria, b. October 2, 1724 (see 395), d. at Bethlehem, Palm Sunday, April 13, aged 58 years, 7 months and 11 days. 6. Anna Dorothea, b. October 19, 1729; married to Bro. John Schmidt, November 30, 1765.

5. **Anna Neisser,** m. n. Holaschk, his wife. b. 1695 or 1694 (?), Aug. 28; d. March 16, 1753, at Herrnhut, aged 58 years. From Seitendorf, near Sehlen. Emigrated 1722, with her husband and four children (1, 2, 3, 4.).

6. **George Neisser,** the second son of Judith Neisser and George Neisser, her husband. b. May 7, 1684, at Sehlen; d. at Herrnhut October 20, 1756, aged 72 years, 5 months and 13 days. From Sehlen, near Neutitschein in Moravia. Married: (a) 1714 to Susanna Traschke, daughter of George Traschke of Senftleben. (b) Rosina Quitt, daughter of David and Judith Quitt, of Zauchtenthal. Emigrated August, 1723. Left Sehlen on August 9, and arrived at Herrnhut on the 23rd. Children: From first wife: 1. George, b. April 11, 1715 (see 229). 2. Augustin, b. 1717 (see 300). 3. A still-born

child. 4. Christian, b. 1724, at Herrnhut; d. 1726. From second wife: 5. John George, d. 6. Dorothea, d. 7. Johann David, b. 1745, April 11, at Herrnhut.

7a. **Susanna Neisser,** b. Traschke, his first wife. b. 1691; d. 1725 in April, aged 34, at Herrnhut. From Senftleben, near Stramburg, in Moravia. Her father was George Traschke. Emigrated 1723 with her husband and two sons.

8b. **Rosina Neisser.** b. ———; d. ———. Daughter of David and Judith Quitt (see 43 and 44). Married the widower, George Neisser, 1726. Emigrated with her parents, 1725. For children see No. 6.

9. **Johann Neisser,** the third son of No. 13. b. 1696; d. at Herrnhut, 1746. From Sehlen, in Moravia, near Neutitschein. Married about 1716 to Rosina (a widow). "He married young." Emigrated August, 1723, with his brothers George and Wenzel.

10. **Rosina Neisser,** his wife. Emigrated with her husband.

11. **Wenzel Neisser,** the youngest brother of the Neissers. b. ——; d.——;

From Sehlin. Married, 1721, (circa,) Marianna, daughter of Martha Neisser's niece. Emigrated 1723 in August, to Herrnhut. No children.

12. **Marianna Neisser,** his wife. d. 1746 in Herrnhut. From Barnsdorf, near Neutitschein. Emigrated with her husband.

13. **Judith Neisser,** the mother of the five Neisser brothers; m. n. Jaeschke. b. 1654; d. 1735, at Herrnhut. From Sehlen. She was a daughter of George Jaeschke, b. from first wife. Married George Neisser, who d. 1722. Emigrated to Herrnhut in August, 1723, with her sons George, John and Wenzel. Children: 1. Augustin, see No. 2; 2. George, see No. 6; 3. John, see No. 9; 4. Jacob, see No. 4; 5. Wenzel, see No. 11.

14. **Michael Jaeschke,** stepbrother of Judith Neisser. b. September 27, 1701, at Sehlen; d. September 6, 1772, at Herrnhut. Son of George Jaeschke, from second marriage. Married: (a) Johanna Frederica Benfield, of Dresden, in Gross Hennersdorf, about 1730. She died June 23, 1748, at Herrnhut. (b) Maria Elizabeth Roesler (widow). Married January 30, 1752. Emigrated in June, 1722, with Augustin and Jacob Neisser. Died November 29, 1772.

15. **Johann Quitt.** b. ———; d. ———. From Sehlen. Married Susanna, Martha Neisser's niece, and Marianna Neisser's sister. Married 1724 or 1725. Emigrated to Herrnhut, following Augustin and Jacob Neisser.

16. **Susanna Quitt,** his wife, sister of Marianna Neisser. b. about 1704-5; d. 1741, at Herrnhut. From Barnsdorf, not far from Neutitschein. Emigrated 1722 in June, with Augustine and Jacob Neisser.

17. **Frederick Riedel.** b. ———, d. 1735 in Georgia, aged 30-40. From Sehlen, near Neutitschein. Married 1726, January, to Catharine, m. n. Zudolska, at Herrnhut. Emigrated in the autumn of 1723. Had no children.

18. **Catharina Riedel,** m. n. Zudolska, his wife, later wife of Peter Rosa, and later of Johann Huber. b. 18 November, 1703. Daughter of Matthaeus Pudmensky, who died 1733-4. From Seitendorf, near Sehlen. Married: (a) Frederick Riedel, who died 1734 in Georgia; (b) Peter Rosa, married 1734; he died 1740; (c) Johann Michael Huber, November 14, 1742, who was lost in a hurricane at sea on his way to St. Thomas, in October, 1747. Emigrated end of November, 1725, to Herrnhut. Children: (a) With Peter Rosa: 1. Anna Catherina, born in Georgia; 2. Maria. Married in London, d. in Jamaica; 3. Anna. Married Bro. Friedrich Umgern, October 25, 1771. (b) With Johann Huber: 1. Joseph Huber, b. in Nazareth, Wednesday, December 12, 1747. Married September 2, 1778, to Dorothea Rommer. 2. Anna Maria, b. in Bethlehem, January 22, 1744, d. in Bethlehem, November 27, 1744.

19. **David Nitschmann,** the carpenter and Episcopus. b. 1696 (Dec. 27); d. in Bethlehem, October 8, 1772, of paralysis. From Zauchtenthal. Married: (a) Rosina, m. n. Schindler, daughter of Thomas Schindler, on November 12, 1726. He died 1753. (b) Maria, m. n. Heimbach, widow of Friedrich Martin, on September 7, 1754. Martin, her first husband, died at St. Croix, February 1, 1750. Emigrated beginning of May, 1724. Children: (a) First wife: 1. Anna, d. 1741 in the Wetterau; 2. Maria Magdelena, d. 1740 in the Wetterau; 3. Christian David, b. July 18, 1731.

20. **Rosina Nitschmann,** m. n. Schindler. b. July 22, ——; d. August 10, 1753, at Marienborn. Emigrated 172—, February 5.

21. **Christian Jaeschke.** b. 1686; d. March 7, 1754, at Herrnhut. From Sehlen. Married Julianna ———. Emigrated in December, 1723, and reached Herrnhut, January 6, 1724. Children: 1. Rosina, b. July 25, 1712. Married Andreas Groszman. d. 1760, March 9, at Berlin. 2. Juliana, b. (circa) 1718. Married George Waschke. d. February 19, 1766. 3. Nicholaus Andreas, b. ———; d. at Tranquebar, East Indies, January 1, 1762. 4. Dorothea, died unmarried at Herrnhut, 1732. 5. Judith, (see 350), died at Herrnhut in 1735.

22. **Juliana Jaeschke,** m. n. ———. d. at Herrnhut in 1732. Emigrated in December, 1723, with her husband and children.

23. **David Nitschmann** d. a martyr in prison on Good Friday, 1729, in Moravia. From Zauchtenthal. Single. Emigrated 1724 in May.

24. **David Nitschmann,** the weaver. Syndig coepiscopus. b. September 19, 1705; d. at Zeist, 28 March, 1779. From Zauchtenthal. Married: (a) Anna Helena, m. n. Anders, from Berthelsdorf; d. 1734

at Herrnhut. (b) Rosina, daughter of Thos. Fischer. Emigrated in May, 1724, with four others, David Nitchmann (No. 19), David Nitchmann (No. 23), Melchior Zeisberger (No. 8), and Johann Teltschig (No. 26).

25b. **Rosina,** m. n. Fischer. b. August 18, ——, in Kunewalde.

26. **Johann Teltschig.** b. 1703, 28 July; d. 1764, 23 April, at Dublin. From Zauchtenthal; was consecrated "oeconomo" of Ireland, 18 October, 1753. Married Judith, m. n. Haberland, daughter of Michael Haberland (No. 79). Emigrated beginning of May, 1724. Children: 1. Ignatius, d. 1747, in the Wetterau.

27. **Judith Teltschig,** m. n. Haberland, daughter of Michael Haberland, (see 79). d. at Herrnhut, February 26, 1777. From Schoenau. Emigrated August, 1727, with her father.

28. **Melchior Zeisberger.** b. February 11, 1701; d. at Herrnhut, November 21, 1781. From Zauchtenthal. Married Anna, m. n. Boehmisch, in 1728, who died at Stepping in Holstein 1763. Emigrated beginning of May, 1724. Children: 1. David, in Christian's Spring, now in Nazareth; married Dor. Klos. 2. A daughter, who died at Herrnhag. 3. A son, ———, Herrnhut. Melchior's Zeisberger's mother emigrated from Moravia in 1730, and died at Herrnhut.

29. **Anna Zeisberger,** m.n. Boehnisch, d. 1763, at Stepping in Holstein.

30. **David Nitschmann,** the shoemaker. Son of Thomas Nitschmann. b. 1692; d. 1747, at Neusalz. From Zauchtenthal. Emigrated 1724. Had two sons. Married: (a) Anna Nitchmann. (b) Judith Nitchmann, m. n. Nitchmann, sister of John Nitchmann (47) Episcopus.

31. **Anna Nitschmann,** m. n. Nitschmann (wife of No. 30). d. in the Wetterau, in 1741. From Kunewalde.

32. **Hans Muenster,** the carpenter. b. ———; d. ———. From Schoenau. Married Anna, m. n. Fischer, daughter of Thos. Fischer. Emigrated 1724.

33. **Anna Muenster,** m. n. Fischer, daughter of Thos. Fischer, (No. 77). b. ———; d. ———. From Kunewalde.

34. **David Gzulius,** brother of George (No. 257) and Michael (No. 256). d. at Herrnhut or Hennersdorf 1748. From Moravia. Emigrated 1724. His wife came from Dresden.

35 **Martin Rohleder.** b. ———; d. ———. From Zauchtenthal. Married 1729, September 7, to Judith Klos, widow of George Jag. Emigrated 1724. Children: 1. Christian David, d. 1733, at Herrnhut. 2. Anna, d. 1738, at Herrnhut.

36. **Judith Rohleder,** m. n. Klos, widow of George Jag. From Kunewalde. Married: (a) George Jag, who died same year. (b) Martin Rohleder in 1729. Emigrated in 1726.

37. **George Nitschmann.** David Nitschmann's (No. 24) father. d. at Herrnhut, October 3, 1741. From Zauchtenthal. Married 1693 to Judith, daughter of David Schneider. Emigrated and came to Herrnhut on July 25, 1724, with his wife. Children: 1. David, Coepiscopus (No. 24).

38. **Judith Nitschmann,** daughter of David Schneider, Martin Schneider's son. b. 1672; d. at Herrnhut, October 10, 1765, in her 94th year. From Zauchtenthal.

39. **David Nitschmann,** the wagonmaker. b. September 18-29, 1675-6; d. in Bethlehem, 1758, April 14, Friday; buried Monday, 16 April, aged 82 years, 6 months, 21 days. From Zauchtenthal, but moved to Kunewalde. Emigrated March 3, 1725, with wife and son Johann, and daughter Anna. Children: 1. Melchior, died in prison at Shildsberg, February 27, 1729 (No. 237). 2. Rosina Pietch, died at Herrnhut, 1731 (No. 61). 3. Johann, Coepiscopus at Sarepta (No. 391). 4. Anna, born 1715, November 24; died May, 1760 (No. 306).

40. **Anna Nitschmann,** m. n. Schneider. d. on St. Croix, May 30, 1735. From Zauchtenthal.

41. **Martin Nitschmann.** d. at Herrnhut, 1726. Emigrated from Moravia 1726, with his family and Anna Schneider (No. 433), and reached Herrnhut on September 4.

42. **Dorothea Nitschmann.** d. in Herrnhut, 1727.

43. **David Quitt.** d. at Herrnhag, 1742. From Kunewalde. Married, in 1705, Judith, daughter of David Schindler. In 1725, "after St. James' Day," he came to Berthelsdorf with his wife and children. Children: 1. Rosina Neisser (No. 8), married Geo. Neisser. 2. Anna, d. 1729. 3. Juliana, d. 1729.

44. **Judith Quitt,** m. n. Schindler, daughter of David Schindler. b. September 29, 1683; d. at Gnadenfrei, May 1, 1763. From Kunewalde. Became a widow in 1742. Died at age of 79 years, 7 months.

45. **Paul Nitschmann,** Bishop John Nitschmann's (No. 47) brother. d. at Herrnhut in 1730. From Zauchtenthal. Children: 1. Johann Nitschmann (No. 47). 2. George, died single, in London (No. 51). Also two daughters (see Judith No. 31).

46. **Rosina Nitschmann.** d. 1746 in the Wetterau. From Schoenau.

47. **Johann Nitschmann,** the Bishop. Paul Nitschmann's son. d. at Zeist, May 6, 1772. From Schoenau. Chosen Bishop at Marienborn, June 28, 1741. Married: (a) Juliana, m. n. Haberland, daughter of Michael Haberland, who died February 11-22, 1751. (b) to ———. Emigrated and came with the Linner family to Herrnhut, and with his sister Judith (No. 31). Children: 1. Emanuel. 2. Anna Johanna, d. 1745 in the Wetterau. Seven children by his first marriage.

48. **Juliana Nitschmann,** m. n. Haberland, Michael Haberland's daughter. b. July 10, 1712; d. in Bethlehem, February 11-22, 1751. From Schoenau. Married John Nitschmann in October, 1734. Emigrated in August, 1727, with her parents and George Haberland and his wife (Nos. 79, 80, 83, 84) to Herrnhut.

49. **Martin Frank.** d. 1736, October 6, on St. Thomas. Children: 1. Johann (No. 305). 2. Eleonora, d. 1735.

50. **His Wife,** Lost at sea on her return from St. Thomas, 1736-7.

51. **George Nitschmann,** son of Paul Nitschmann (No. 45). Died, single in London. From Schoenau.

52. **Matthew Fritsch,** brother of David Fritsch (No. 54). From Zauchtenthal.

53. **Rosina Fritsch.** From Zauchtenthal.

54. **David Fritsch,** master carpenter. d. at Herrnhag. From Zauchtenthal. Married: (a) Michael Haberland's sister, oldest daughter of Michael Haberland, Sr. (b) Matthew Fritsch's (No. 52) wife's sister. Emigrated twice in 1725 and in 1727.

55. **Rosina Fritsch,** daughter of Michael Haberland (No. 79); d. 1729. From Zauchtenthal.

56 **David Fritsch,** the ————, or the socalled Bornfritsch. d. in the Wetterau, 1744. From Zauchtenthal. Children: 1. David, d. at Herrnhut, 1739.

57. **Anna Fritsch.** From Zauchtenthal.

58. **David Conrad.** d. 1726 at Herrnhut. From Zauchtenthal. d. single. Emigrated in 1724, with David Schulius.

59. **Thomas Fritsch,** brother of David Fritsch (No. 54). Fell from the Berthelsdorf Castle and was killed in 1725. From Zauchtenthal. Single. Emigrated with brother David (No. 54) in 1725.

60. **George Pietch.** d. at Gracehall in Yorkshire, November 3, 1753. From Kunewalde. Married: (a) Rosina, daughter of David Nitschmann (Nos. 39, 40). (b) Rosina Muenster, Paul Muenster's (No. 218) sister. Emigrated August 1725. Children with first wife: 1. Matthew, died ———. 2. Anna Johanna, b. January 12, 1726, wife of Nathaniel Seidel (No. 390). 3. George. d. 1733 at Herrnhut. 4. Melchior, died ———. With the second wife: 1. Dorothea, born November 22, 1733. 2. David, who returned to Europe from Bethlehem in May, 1772. 3. Johannes, born December 27, 1736. 4. Maria Magdelena. 5. Christian, born 1745.

61. **Rosina Pietch,** m.n. Nitschmann, daughter of "Father" David Nitschmann (No. 39). b. 1706; d. December 21, 1731, at Herrnhut. From Kunewalde.

62. **Rosina Pietch,** m.n. Muenster, Paul Muenster's (No. 218) sister, b. January 13, 1704; d. June 13, 1779, aged 76 years. From Kunewalde.

63. **David Zeisberger.** Shoemaker. d. in Bethlehem, August 25, 1744. From Zauchtenthal, Emigrated July, 1726. Two sons and one daughter. 1. George, d. 1742 (See No. 275). 2. David, the Missionary (No. 297). b. April 11, 1721. 3. Anna (No. 182), married Andreas Jaeschke; died in Tranquebar, 1762.

64. **Rosina Zeisberger,** m.n. Schneider. d. at Bethlehem, January 23, 1746. From Zauchtenthal.

65. **Timothy Fiedler.** d. on St. Thomas, December 14, 1748. From Zauchtenthal. Emigrated 1726. Children: 1. Anna, d. 1727, at Herrnhut.

66. **Judith Fiedler,** m.n. Hans. d. on St. Thomas in 1734. From Zauchtenthal.

67. **Michael Klos.** d. 1749. From Schoenau. Emigrated in May and came to Herrnhut on Ascension Day, May 10, 1725. Had eleven children; in 1776 six had died, and three sons and two daughters were living. Both these daughters were in the congregation at that time. 1. Johann. 2. Judith, married Jag (No. 171), afterward Rohleder (No. 35).

68. **Judith Klos.** b. July 28, 1703; d. January 5, 1776, at Niesky. From Kunewalde. Married Michael Klos, in 1719.

69. **Michael Linner.** Born August 28, 1692; died February 2, 1760, at Herrnhut. From Schoenau. Ordained Deacon October 17, 1754, at Lindsey House. Married 1713, September 13-24. Emigrated June 9, 1724. Children: 1. Matthew (No. 262), died June 30, 1732, at Herrnhut. 2. Anna (No. 383), died 1742, at Herrnhut. 3. Lorenz. 4. Martin, died May 12, 1730 (No. 345).

70. **Susanna Linner.** b. 1692; d. at Zeist, October 24, 1754. From Schoenau. Emigrated May 24, 1728, and came to Herrnhut June 9, with 9 persons.

71. **Johann Muenster,** linen weaver, Paul's (No. 218) brother. b. September 5, 1700; d. May 30, 1754. His father, David, died in Moravia in February, 1729. From Zauchtenthal. Married Rosina Nitschmann, October 5, 1735. Emigrated 1727. Fetched his mother, Anna, his brother Paul, and his sisters Judith and Anna, in 1729. Had two sons and one daughter, but all died young.

72. **Rosina Muenster,** m.n. Nitschmann, George Nitschmann's (No. 101) daughter.

73. **David Weber.** d. on St. Thomas in 1734. From Kunewalde. Emigrated 1726. Four sons. 1. George, missionary on St. Thomas. d. in Surinam (No. 230).

74. **Dorothea Weber,** m.n. ————, sister of David Quitt (No. 44). d. 1734 on St. Croix. From Kunewalde.

75. **Mathaeus Haberland.** d. on a pilgrimage to Holstein. From Senftleben, near Stramberg. Children: 1. Joseph (No. 491). 2. Christina, d. unmarried, at Herrnhut, 1730.

76. **Sussanna Haberland.** his wife. Christian David's sister (No. 1). From Senftleben.

77?. **Thomas Fischer.** d. at Herrnhut, 1737. From Kunewalde. Emigrated 1726. Children: 1. Anna, married Johann Muenster, the carpenter (No. 33). 2. Juliana, married Philip Till (No. 194). 3. Rosina, married David Nitschmann, Coespiscopus (No. 25).

78. ——— **Fischer,** his wife. From Kunewalde.

79. **Michael Haberland.** d. ————. From Schoenau. Children: 1. Michael (No. 232). 2. George, (No. 399) d. 173—, at Savannah, Ga. 3. Juliana Nitschmann, d. 1751, February 11-22, in Bethlehem (No. 48). 4. Judith Fetschig (No. 27). 5. Rosina Fritsch (No. 54). 6. Anna, d. March 8, 1729, at Herrnhut. Emigrated August, 1727, with his children and his brother George (No. 83).

80. **Juliana Haberland.** d. 1747 after celebrating her marriage jubilee at Herrnhut.

81. **David Tanneberger.** b. December, 1696; d. at Bethlehem, July 5, 1760. From Zauchtenthal. Married: (a) Judith Till, d. Shrove Tuesday, 1736. (b) July 19, 1747, to Regina, widow of Gotthard Demuth. Married by Spangenberg. Emigrated 1726. Children: 1. Johann (No. 311), d. in Philadelphia, November 28, 1778. 2. David, in Bertholdsdorf. 3. ————.

82. **Judith Tanneberger,** m.n. Till. d. in Herrnhut, Shrove Tuesday, 1736. From Zauchtenthal.

83. **George Haberland.** Brother to Michael Haberland. b. 1675, January 4; d. at Herrnhut, April 13, 1753. From Schoenau. Married Anna Klemisch, November 12, 1700. Emigrated August, 1727; started in June, 1727, and reached Herrnhut June 30, with 21 other persons. Children: 1. Judith Endter (No. 372). 2. Juliana Roemelt (No. 315). 3. Anna, married Johann Schneider (No. 174) now in St. Thomas. 4. Rosina, d. in Herrnhut, unmarried, 1740. 5. ————. 6. ————.

84. **Anna Haberland,** m.n. Klemisch, from Schoenau.

85. **Thomas Beyer.** d. 1746, accident in Wetterau. From Schoenau. One daughter, Judith, d. in Herrnhag, 1748.

86. **Catherine Beyer.** d. 1745 in Wetterau. From Schoenau.

87. **Johann Gold.** d. at Bethlehem, 1745, after his return from St. Thomas. From Zauchtenthal. Emigrated June 23, 1727. Came to

Herrnhut July 2. Children: 1. David. 2. George, d. 1748, drowned. 3. Anna Kriegelstein (No. 338).

88? **Anna Catharine Gold.** d. at Herrnhut, August, 1736. From Zauchtenthal.

89? **Andreas Beyer.** A dear church elder in Herrnhut. From Zauchtenthal. Emigrated 1727. Children: 1. A son, who was the first person buried on the Hutbeg, 1730 (No. 388). 2. A daughter, married Joseph Seifert (No. 404). 3. A son. 4. A daughter.

90. **Rosina Beyer.** d. at Herrnhut, 1747.

91. **David Fritsch,** the socalled Bornfritch. d. 1744 in the Wetterau Children: 1. Anna, d. in Herrnhut, 1736.

92. ——— **Fritsch,** his wife.

91. **Matthew Fritsch,** the mason, "'weggezogen." From Zauchtenthal, "ist weggekommen."

92. ——— **Fritsch,** his wife. From Zauchtenthal.

93. **Matthew Fritsch II,** master carpenter. From Zauchtenthal. Had one daughter.

94. ——— **Fritsch,** his wife. From Zauchtenthal.

95. **George Freiderich.** From Zauchtenthal. Children: 1. Anna, wife of Andreas Hikel; d. in Herrnhut 1723 (No. 172). 2. Hans, d. 1727 at Herrnhut (No. 339).

96. ——— **Freiderich,** his wife. From Zauchtenthal.

97. **Thomas Schindler.** d. at Herrnhut, 1744. From Zauchtenthal. Children: 1. Rosina Nitschmann, wife of David Nitschmann, Episc. (No. 20); d. 1753. 2. Judith, (No. 397), wife of Tobias Leopold; d. 1736. 3. Anna (No. 324), wife of Leonard Dober; d. 1739.

98. ——— **Schindler,** his wife. From Kunewalde.

99. **Martin Schenk.** d. in St. Thomas, August 11, 1736. From Zauchtenthal. Emigrated with his wife in July, 1728. Came to Herrnhut, July 31.

100. **Anna Schenk.** b. June 10, 1704, in Kunewalde. d. in Herrnhut, May 2, 1777.

101. **George Nitschmann,** Rosina Muenster's (No. 71) father. d. at Herrnhut about 1731. From Zauchtenthal. Two children: 1. Judith, d. 1737, in Herrnhut, unmarried.

102. **His Wife.** From Zauchtenthal.

103. **Paul Schindler.** Matthew's (No. 105) father. b. 1663; d. 1731, on Christmas eve at Herrnhut. From Kunewalde. One son, Matthew (see No. 105).

104. **His Wife.** Also from Kunewalde.

105. **Matthew Schindler.** From Kunewalde. Emigrated 1731, with Matthew Schwartz and Matthew Teucher. Had three sons: John (No. 301); Matthew (No. 302); Henry (No. 303).

106. **a. Rosina Schindler,** m. n. Teucher. d. 1730. From Kunewalde. (b) Elizabeth Schindler, widow from Bischofsweide.

107. **Matthew Schwartz.** d. in the pilgrimage. From Kunewalde. Emigrated 1731, with Matthew Schindler and Matthew Teucher (Nos. 105, 109), under leadership of Martin Linnes and George B———.

108. **Rosina Schwartz.** From Kunewalde.

109. **Matthaes Leucher.** d. at Herrnhut. Came from Kunewalde. Married twice. Emigrated 1731. Children: 1. Rosina, married David Hans, the bookbinder (No. 176). 2. Heinrich (No. 304). 3. Anna, d. 1744 in Herrnhut, (No. 500). Dorothea, b. 1718, April 12, married Ballenherst; d. at Lichtenfels, Greenland, November 8, 1766 (No. 514).

110. **Maria Leucher.** d. 1733 at Herrnhut. From Kunewalde.

111. **Anna Leucher,** m. n. Leck.

112. **George Boehnisch.** Brother of Matthew (No. 398). d. at Trebus, near Niesky, January 6, 1772. From Kunewalde. Married Anna Fiedler in 1731. Emigrated April 8, 1725. Was Elder of the Brethren at Herrnhut in 1729. Six children, all died.

113. **Anna Boehnisch.** b. Fiedler (No. 485). d. middle of May, 1779, at Niesky, in her 74th year. From Zauchtenthal. Emigrated 1727.

114. **Martin Liebitch.** b. 1698; d. at Nazareth 1766, on Feb. 1, at Christian Spring, aged 68 years. Married, 1722, to Anna ———. Emigrated 1731, in June, with his daughter Anna, and his wife, to Herrnhut. Seven children: 1. Anna, married Bro. Seifert (No. 401). d. at Bethlehem, January 15, 1744. 2. ———. 3. ———. 4. Samuel in Zeist, as Bruederpfleger. Sent to Labrador. 5. Christian David, in the East Indies in the service of the Lord. 6. Maria Elizabeth, born at Bethlehem, November 1, 1742. d. November 5, 1745. 7. Johanna, in Bethlehem, married Meincike (No. 519).

115. **Anna Liebitch.** b. October 1, 1703; d. at Bethlehem January 4, 1770. Emigrated with her husband.

116. **George Schneider.**

117. ——— **Schneider,** his wife. They had four daughters.

118. **George Hikel.** From Kunewalde.

119. ——— **Hikel,** his wife. From Kunewalde. They had two sons and a daughter. 1. Heinrich, missionary to Greenland. 2. Rosina, married Opal. 3. ———.

120. **George Orthel.** From Potzwalde.

121. **His Wife.** From Potzwalde. They had one son, Heinrich (No. 377) and one daughter.

122. **Johann Tanneberger.** In Berthelsdorf. Father of David Tanneberger (No. 310). b. Sept. 21, 1693; d. October 2, 1770, in Herrnhut, aged 77 years. From Zauchtenthal. Married Judith Nitschmann in 1721. Emigrated in the Summer of 1726, with his wife and oldest son, who was 1 1-2 years of age. Had four sons and one daughter. David (No. 310) in Lititz. Johann Michael, b. 1738, Oct. 31, in Berthelsdorf; d. in Niesky, 1763, aged 24 years, 6 months and 10 days. Johannes, born 1724 in Moravia. Martin ———.

123. **Judith Tanneberger,** m.n. Nitschmann. d. December 9, 1756, at Herrnhut. From Zauchtenthal.

124. **David Hikel.** "Der Lahme." From Kunewalde. Emigrated in April, 1725. Children: 1. Rosina, first wife of Gottlob Hahn (No. 313). 2. ———.

125. ——— **Hikel,** his wife. From Kunewalde.

126. **Zacharias Neisser,** son of Thomas Neisser (No. 128). b. 1698, September 20; d. in Herrnhut, April 17, 1753. From Seitendorf. Moved 1746 from Herrnhut to Hennersdorf, but soon returned to Herrnhut. Married Rosina ———. Emigrated with 16 persons and came to Herrnhut on May 10, 1731. Seven children: 1. Joseph (No. 484). 2. Dorothea. 3, 4, 5, 6, 7.

127. **Rosina Neisser,** born Neisser.

128. **Thomas Neisser,** father of No. 126. b. 1677; d. 1740, at Herrnhut, September 1. From Seitendorf. Emigrated the first time with his children and their families in April, 1731, and came to Herrnhut on May 8. Then later returned to Moravia, with his wife and two sons. Emigrated the second time in 1738. Had: 1. Anna Procop, wife of Thomas Procop (No. 130). 2. Zacharias (No. 126). 3. Rosina Berwick (No. 191). 4. Catharina Hecker (No. 394). Paul ———.

129. **Justina Neisser.** d. in Herrnhut, 1742. From Seitendorf.

130. **Thomas Procop,** Furrier. From Murk. Married Anna Neisser (Nos. 128 and 129, daughter), on August 30, 1723. Celebrated their golden wedding at Niesky in August, 1773. Emigrated in 1730, with three sons, to Herrnhut; removed to ——— in 1745. Had four sons: 1. Wenzel (No. 492). 2. Thomas. 3. ———. 4. ———.

131. **Anna Procop,** Thomas Neisser's daughter.

132. **Johann Nitschmann,** "der Grosze". From Zauchtenthal.

133. **Susanna Nitschmann,** born Zeisberger, Melchior Zeisberger's sister. From Zauchtenthal.

134. **David Haus.** In Berthelsdorf. b. ———, in Potewalde.

135. ——— **Haus,** his wife. b. in Potewalde.

136. **Michael Haus,** carpenter. b. 1702; d. in Herrnhut, 1774, September 28; from Potewalde. Married, 1728. After his wife's death in 1750, he married, in Hennersdorf, again. From this marriage there remained one daughter.

137. ———**Haus,** his wife (first). b. ———; d. 1750, in Herrnhut. From Potewalde. He was a prisoner in irons 13 weeks, in Schlesniz, and came with his wife and children to Herrnhut. Six children. His only daughter ——— married Matthew Kuntz, in East Indies, from which marriage three grandchildren survive.

138. **John Gold.** (See No. 87).

139. **Catharine Gold.** This record gives the birthplace as Kunewalde.

140. **George Gold.** From Kunewalde.

141. ——— **Gold,** his wife. b. Nitschmann, sister to John (No. 132) and David (No. 23).

142. **Michael Schloesser.** From Kunewalde.

143. ——— **Schloesser,** his wife. Had three sons and two daughters.

144. **Michael Muenster.** From Zauchtenthal.

145. ——— **Muenster,** his wife. From Zauchtenthal. Two sons and one daughter.

146. **Elias Jag.** From Zauchtenthal.

147. ——— **Jag,** his wife. From Zauchtenthal.

148. **David Schneider.** d. 1755, July 14, in Ebersdorf. From Zauchtenthal. Married January 17, 1714, Catharine Muenster, daughter of Matthew Muenster, Zauchtenthal. They were separated by death after 41 years. Nine children in all; one son and four daughters survive. 1. Anna Rudolph (No. 319). 2. Judith Schmidefeld (No. 321). 3. Rosina Michler (No. 320). 4. Paul (No. 223). 5. A daughter.

149. **Catharina Schneider,** his wife, daughter of Matthew Muenster. b. at Zauchtenthal 1693, May 10; d. March 21, 1763, at Herrnhut.

150. **Paul Muenster,** In Pilgeruh. From Zauchtenthal.

151. ——— **Muenster,** his wife. From Zauchtenthal. Two sons and four daughters.

152. **George Zeisberger,** the old father of David Zeisberger (No. 63), in Gnadenthal. d. at Gnadenthal, November 26, 1781. From Zauchtenthal.

153. **a. Anna Zeisberger,** b. Teltschig; d. 1732 at Herrnhut. From Zauchtenthal. (b) Anna Zeisberger. From Kunewalde. Married

in 17——, in Pennsylvania. d. at Gnadenfelt 17——. Children: 1. George Zeisberger (No. 480), sent by Count Castoll to Count Hawasch. 2. Henry (No. 478). 5. Anna, d. in Herrnhut, 1735.

154. **Matthew Rauftler,** son of Michael R. (No. 155). b. 1704; d. at Barby, January 1, 1779. From Sehlen, near Weititschein. Married Martha Gabriela de Montant in 1731. Emigrated in 1724 with his parents, when 19 years old.

Martha Gabriela Rauftler, his wife. b. 1702 in Herrnhut, was daughter of Scipio de Montant, U. J. D. His mother was Elizabeth Portas. Her father emigrated from France to England in 1685 after the revocation of the Edict of Nantes. She died in Zeist 1777. Buried at Barby. Aged 74 or 75 years. They had five children. 1. Carl Friedrich, married June 23, 1778, to Johanna Dorothea Fritz.

155. **Michael Rauftler.** From Sehlen, near Weititschein.

156. ——— **Rauftler,** his wife. Emigrated 1725, with his wife and son Matthew.

157. **George Haus,** the father of the bookbinder (Nos. 176 or 493). From Zauchtenthal.

158. ——— **Haus.** From Zauchtenthal. David, the bookbinder (Nos. 176 or 493).

159. **John Hikel.** In Berthelsdorf. From Kunewalde.

160. ——— **Hikel,** his wife. From Kunewalde. Two sons.

The following Brethren were unmarried when they left Moravia, and were married afterward.

170. **George Jag.** d. 1726 at ———. From Kunewalde. Married Judith Klose after his emigration, which took place in same year.

171. **Judith Jag,** his wife. b. Klos. Later married Martin Rohleder (No. 36). From Kunewalde. With M. R. she had two children: Christian David, d. 1733 in Herrnhut. Anna, d. 1738.

172. **Andreas Hikel.** Lost at sea, 1736, on his voyage from St. Thomas to Europe. From Senftleben. Married twice.

172. **Anna Hikel,** his wife. Daughter to George Friedrich. d. 1733, at Herrnhut. b. in Zauchtenthal.

173. **Judith Hikel,** his second wife, sister to Paul Muenster. From Zauchtenthal. d. in Barbadoes.

174. **John Schneider,** the mason. "Gemeindiener."

175. **Anna Schneider,** his wife, died on St. Thomas. Daughter of George Haberland (No. 83).

176. **David Haus,** the bookbinder, son of George Haus (No. 157). From Zauchtenthal. Emigrated from Moravia in 1731 and reached Herrnhut with 20 other persons on June 1 of same year.

177. **Rosina Haus,** his wife. Daughter of Matthew Leucher (No. 109). From Zauchtenthal. Emigrated with her parents in 1731, in May, at the same time that her later husband fled.

178. **Andreas Grassmann,** b. at Senftleben, February 23, 1704; d. 1783, March 25, in Berlin, aged 79 years, 1 month and 2 days.

179. **Rosina Grassmann,** his wife. Daughter of Christian Jaeschke (No. 21). b. 25 July, 1712, at Sehlen; baptized in Neutitschein; d. 1760, March 9, in Berlin. Married 1738, November 15. Ordained Deaconess January 4, 1747. Emigrated in December, 1723, with her parents and came to Berthelsdorf on January 6, 1724. They had six children, four sons and two daughters: Anna, d. 1745 in Herrnhut; ———— (son); John, went with Joseph Haberland to Tranquebar in 1773, and reached there on 27 July, 1774; Andreas; Job Christian, married Josephine Catherine Schwaeger, December 8, 1780.

180. **Nicholas Andreas Jaeschke,** son of Christian Jaeschke (No. 21). b. at Sehlen, December 6, 1718; d. in Tranquebar, January 1, 1762. Emigrated January 6, 1724. Two children: 1. Elizabeth, d. in Berlin. 2. Christian David.

181. **Elizabeth Jaeschke,** born Hirschelein, his first wife. b. in Bohemia, March 26, 1719; d. in Berlin, 1745.

182. **Anna Jaeschke,** born Zeisberger (No. 63), his second wife. d. in Tranquebar, January, 1762. b. in Zauchtenthal.

183. **George Waschke,** b. in Kunewalde. Went with the first colony from Herrnhut to Georgia, November 20, 1735. Married, in 1736, Juliana, daughter of Christian Jaeschke (No. 21), with whom he came from Georgia in 1738, to New York and to Germantown. (For children see after No. 184).

184. **Juliana Waschke,** daughter of Christian Jaeschke (No. 21). b. in Sehlen; d. February 10, 1766, at Schuylkill Falls, near Germantown; buried in Levering's Graveyard. Aged about 42 years. The Germantown Reformed pastor Alsong preached her funeral sermon from 2 Cor. 5, 10. Emigrated with her parents. Children: 1. Christian, the oldest, b. in Germantown, September 28, 1738, lives in Baltimore. 2. George, b. January 6, 1741, lives in Frederick County, Md. 3. Magdalena, b. October 30, 1743, married Peter Richter. 4. Augustin, b. 1746, December 8, married ———— Schaus' daughter, September 2, 1777. 5. Sophia, b. January, 1750; d. August 7, 1752. 6. A son born July 29; d. August 9.

185. **Anna Waschke,** widow, mother of George Waschke. b. in Kunewalde; d. in Bethelshouse, near Germantown. Over 80 years old.

186. **Friedrich Boehnisch.** b. in Kunewalde, April 16, 1710; d. in Greenland July 29, 1763. Married Anna Stach, Matthew Stach's

step-sister, on July 4, 1740. Emigrated March 25, 1725, Palm Sunday, with Thomas Miksch and Matthew Nitchmann, from Bohemia, and reached Herrnhut on April 8.

187. **Anna Boehnisch,** widow, mother of George Waschke. b. in Kunendorf. Emigrated from Moravia with her mother Rosina and father Christian Stach, in 1730 (See No. 343). They had eight children. David, d. 1745, in Marienborn; Agnes, b. July 7, 1752, in Greenland, d. May 1, 1763.

188. **Thomas Pietsch,** b. 1702 in Kunewalde or at Bielitz in Upper Schleswig. d. October 6, 1755, at Zeist in Holland. Married Anna Schwartz, 1737. Emigrated 1726, with twenty others. Were arrested at Schweinitz and sent back to Moravia; he however reached Herrnhut.

189. **Anna Pietsch,** born Schwartz. b. in Zauchtenthal.

190. **George Berweck.** b. in Kunewalde. Emigrated 1726. Married.

191. **Rosina Berweck,** daughter of Zachary Neisser (No. 126). b. in Seitendorf. d. in Barbadoes.

192. **Matthew Stach.** A son of Christian Stach by his first wife (No. 343). b. in Mauchendorff. Emigrated 1729. Ordained Presbyter by Bishop Polycarp Mueller, at Marienbom, December 12, 1741.

192. **Rosina Stach,** his wife. Born Stach.

193. **Philipp Till,** Jacob Till's brother. b. in Kunewalde; d. in Herrnhag 1744. Emigrated 1734, with Nitschmann (No. 215), Miksch (No. 216) and Matthew Boehmisch (No. 268).

194. **Juliana Till,** daughter of Thomas Fischer (No. 77). b. in Kunewalde.

195. **John Schneider.** Missionary to Greenland and Labrador. (Brother to No. 468). Ordained Deacon at Synod, November 1, 1750, at Bethlehem. Ordained Presbyter at Nain in Labrador, September, 1773. b. in Zauchtenthal. Emigrated 1736. Married.

196. **Rosina Schneider,** born Schloesser, who died in the Wachau, 1747. b. in Potewalde.

197. **Elizabeth Schneider,** born Oertel. From Potewalde. Children by second wife: 1. Anna, b. in Gnadenthal, March 2, 1751; d. September 30, 1751. 2. Samuel, b. in Bethlehem, November 22, 1753, (in Salem). 3. Martin, in Nazareth, married Melchior Schmidt's (No. 231) daughter Catharine. 4. Elizabeth, went to Salem beginning of September, 1783.

198. **George Schmidt.** Missionary to the Cap (Cape). b. September 30, 1708, in Kunewalde. Emigrated in winter, 1726, to Berthelsdorf.

199. **Maria Schmidt,** his wife, born Wachafsky. d. in December, 1780, at Niesky.

200. **Thomas Miksch.** b. in Kunewalde. ———— Miksch, his wife, born Eschenbach.

201. **Matthew Wittke.** b. in Senftleben. Married Anna Elizabeth Schneider in February, 1746. She afterward married Leonard Schmoll. By this first marriage she had Elizabeth, b. in Bethlehem, September 19, 1747; Joseph Friedrich, b. in Bethlehem, July 25, 1751, d. in Nazareth, May 1761; John Matthew, b. in Bethlehem, April 7, 1749; Elizabeth, b. in Bethlehem, January 27, 1755.

202. **Wentzel Weber.** Married Elizabeth, born ————, who died in 1734 in St. Croix. He returned to Europe in 1736, in company with David Nitschmann (No. 39) and George Weber (No. 230). He had gone to St. Croix in 1734.

203. **Melchior Till,** brother of No. 204. From Kunewalde. ———— Till, his wife. From Holland.

204. **Jacob Till,** brother to Philip (No. 193) and Melchior (203). b. in Kunewalde March 12, 1713; ordained Deacon August 10, 1754; d. at Bethlehem January 29, 1783; buried January 31. Married three times. Emigrated April 23, 1731, with Melchior Till (No. 203), and reached Herrnhut May 4. Came to America on the Irene. Married September 27, 1743, to (1) Anna Dorothea Till, widow of Peters. Born Kuenel. b. May 29, 1717; d. Oct. 2, 1746. From Saxony. Married December 3, 1748, to (2) Elizabeth Till, born Schild, widow of Samuel Schultze. b. March 28, 1724; d. October 22, 1754, at Nazareth. From Switzerland. Married April 20, 1757, to Rosina Till. b. December 3, 1721, in Schoenbrunn in Schlesir; d. in Bethlehem at 1 o'clock in the morning January 21, 1783. Children: John from first wife, d. 1749; John Christian, b. at Gnadenthal, May 19, 1772; baptized by Br. Lembke; four of his children by the second wife died; Jacob, from the second wife, b. October 13, 1754; d. November 5, 1754.

205. **Anna Berger.** Widow. (See No. 489.) Born Klose. From Zauchtenthal. d. at St. Croix, July 30, 1735. Children: 1. Rosina Berger, d. in Herrnhut, 1734. 2. George Berger, d. aged 8 years in Herrnhut, 1734.

206. **Melchior Kuntz.** From Zauchtenthal. d. in 1740. Married Judith Holaschk, 1733, in Herrnhut.

207. **Judith Kuntz.** b. in Sehlen. Later married Abraham Meinung, who died in St. Thomas, October 30, 1749. With the latter she had two children. 1. Ludwig, b. February 20, 1743, in Oley. 2. Abraham, b. in Nazareth, April 22, 1745; d. in Bethlehem, October 26, 1746.

208. **Matthew Miksch.** From Kunewalde, d. on St. Croix 1734. Had four sons. Matthew (No. 299) in North Carolina; m. Martha Miksch.

Martha Miksch, his wife. Later married Spangenberg. Born Jaehn. From Berthelsdorf.

209. **John Boehm.** From Kunewalde. Unmarried. d. on St. Thomas 1734.

210. **Christian Neisser.** From Schoenau. Unmarried. d. on St. Croix, 1734.

211. **Martin Barthel.** Unmarried. d. on St. Croix, July 30, 1735.

212. **David Heckewaelder,** son of George Heckewaelder (No. 242). b. May 25, 17——; d. on St. Jan, September 11, 1760. From Zauchtenthal. Married Christina Richter, who after his death married John Boener (176—). She died on St. Croix August 9, 1769. She was born in Berthelsdorf. Children: David Heckewaelder, d. at Bethlehem, April 14, 1772. Christian Renatus, b. January 24, 1750, in Misfield, England. Anna Maria, b. in Bedford, England, September 5, 1745; d. in Bethlehem April 7, 1770. John Gottlieb, b. in Bedford, England, March 12, 1743; came to Bethlehem April 20, 1754; ordained Deacon in Lititz, March 13, 1778.

213. **Melchior Conrad,** b. in Zauchtenthal, November 25, 1728; d. in St. Croix, February 2, 1762. Unmarried.

214. **Matthew Kremser,** b. in Koesnitz, 1723, Sep. 18; ordained Deacon May 12, 1755; d. in New Herrnhut, St. Thomas, September 3, 1774, after 5 o'clock in the morning. Married: (a) Rosina Gzulius, sister of David (No. 34) and George (No. 257), February 20, 1763. She died 1764, in St. Thomas. (b) Salome ————, April 1, 1766; she died December 22, 1769. (c) Rosina, widow of Paul Fritsch; m.n., Hans, in September, 1771, in Bethlehem; she died February 2, 1774. Matthew Kremser came to Herrnhut from Koesnitz, January 22, 1743; to Bethlehem December 11, 1750; and went to St. Thomas May 18, 1753. From his first marriage one son, Christian, b. February 17, 1764; d. June 12, 1764.

215. **Heinrich Nitschmann.** b. in Kunewalde; d. at Niesky, 177—. Emigrated 1734 with Matthew Boehnisch (Nos. 268 and 398), Michael Miksch (No. 216), and Philip Till (No. 193). His wife's name unknown. One son: Samuel, d. in the Wetterau, 1748.

216. **Michael Miksch,** in Bethlehem. From Kunewalde. Emigrated 1734 with Heinrich Nitschmann (No. 215), Matthew Boehnisch and Philip Till. Married Johanna Kuhn, who was born November 15, 1717, in Oberlaupitz. Children: 1. Nathanael, b. in Bethlehem, September 21, 1743. 2. David, b. in Bethlehem, November 27, 1745. 3. Anna, b. in Bethlehem, March 5; d. May 15, 1748; 4. Anna Rosina, b. in Bethlehem, December 18, 1749; 5. Johann Christian, b. in Beth-

lehem, July 9, 1752. 6. Maria Dorothea, b. in Nazareth, October 19, 1755.

217. **Martin Tanneberger,** in Holland. From Zauchtenthal.

218. **Paul Muenster.** (brother of John, No. 71). b. in Zauchtenthal. July 25, 1716. His father David died there in February, 1729. Emigrated 1729 with his mother and two sisters (Nos. 335, 173, 533), under care of his brother John (No. 71).

Anna Muenster, m.n., Kremser. b. August 10, 1718, in Koesnitz, in Upper Silesia. d. in Bethlehem 17—.

219. **Martin Nitschmann.** b. March 19, 1714, in Zauchtenthal; massacred November 24, 1755, on the Mahony. Married Susanna Weicht, at Bethlehem, July 15, 1749. She was born in Koesnitz. Massacred by the Indians in 1756. Children: John, b. in Nazareth May 16, 1751; Martin, b. in Nazareth, January 20, 1754.

220. **George Schneider,** brother of John, Paul and Martin (No. 195). b. in Zauchtenthal, September 8, 1716. Came to Bethlehem in 1742 with the Sea Congregation; d. in Bethlehem October 9, 1773. Emigrated to Herrnhut in 1739, with his brother Martin (No. 258). Married, Gertrude Peters, February 7, 1746. They had two daughters, Anna Maria, b. in Nazareth, May 3, 1749; and Gertrude, b. in Nazareth, July 13, 1755.

221. **Thomas Stach.** Catechet in Greenland. b. at Menchendorf. Mar. ried, in Bethlehem, June 2, 1749, to Elizabeth Eisberger.

222. **Paul Schneider,** son of David Schneider (No. 148). Secretary in Herrnhut. b. in Zauchtenthal, June 11, 1721. Emigrated with his parents in 1725. Married ———— who was born in Silesia.

224. **George Gold.** In Nazareth. b. in Zauchtenthal. Emigrated Christmas time, 1742. Married, July 15, 1749, in Bethlehem, to Anna Maria Roth, who was b. in Wurtemberg. Children: 1. David, b. in Nazareth, October 29, 1750. 2. Anna Maria, b. in Gnadenthal, July 15, 1753.

225. **David Gold,** son of John (No. 138). From Zauchtenthal. His wife, name unknown.

226. **Paul Fritsch.** b. 1722; d. at Nazareth November 10, 1765. From Zauchtenthal. Married July 15, 1749, at Bethlehem, to Rosina Hans. Emigrated 1742 at Christmas time.

226. **Rosina Fritsch,** b. Hans, later Kremser. b. August 11, 1724. Father Michael Hans, mother Rosina (Gold). From Zauchtenthal. She died at New Herrnhut, St. Thomas, February 24, 1774, where she had gone with her second husband, Matthew Kremser, to whom she was married September 3, 1771. She emigrated in July, 1743, and came to Gnadenfrei. The children of the Fritsch's were: 1. and 2, twins, sons, one born dead; the other, Paul, d. April 29, 1752. 3. Paul, born at Nazareth, January 26, 1754; d. same year.

227. **Matthew Kuntz.** b. March 27, 1722, at Zauchtenthal. d. at Brueder Garten, Tranquebar, October 6, 1774.
Margaret Kuntz. b. Baltenhorst. Was drowned in Lehigh at Bethlehem, September 10, 1750. They were married by Bishop John Nitschmann at Bethlehem, August 12, 1750. Matthew Kuntz married, later, Anna, the daughter of Michael Hans (No. 136). He was ordained Deacon on September 1, 1760, and on September 2 started for Tranquebar with the Brethren Andrew Fischke. He emigrated from Zauchtenthal in 1743. From his second marriage had: 1. John Henry, b. 1758, January 30. 2. Anna Maria, b. 1763. 3. Ros. Eliz., b. 1766.

228. **David Kuntz.** b. in Zauchtenthal, June 29, 1724; d. June 25, 1769. Married Mar. Eliz. Miner. Emigrated 1743, February 26. Children: 1. John David, b. 1764, February 21; d. young. 2. Jacob, b. 1767, November 3; d. ———. 3. Mar. Eliz., b. 1769, January 9.

229. **George Neisser.** (Son of No. 6). b. at Sehlen, near Neutitschein, April 11, 1715. On February 14, 1745, married Cath. Theod. Medler, who was born at Stift-Brudy-falschen, March 18, 1722. He emigrated 1723, in August, with No. 6. 1. Theodora, b. at Bethlehem, February 2-13, 1747; d. at Bethlehem 1748. 2. Anna Salome, Bethlehem, 1749, August 15-26; married June 26, 1784. 3. Johanna, b. at Lancaster, 1752, April 24. 4. Agnes, b. at Bethlehem October 6, 1755, d. at York, 1756. 5. Anna Maria, b. in Bethlehem; d. same year.

230. **George Weber.** (Son of No. 73). Missionary at St. Thomas. b. at Kunewalde, February 25, 1715; d. in Surinam, May 6, 1762. Emigrated 1726, with his parents. Married: (a) Maria Elizabeth ———, b. March 25, 1714; d. on St. Thomas, November 20, 1745. (b) Catharine Barbara Weber, born Keller. From Pfortzheim in the ————. Married December 1, 1748, at Bethlehem; d. on St. Thomas, October 28, 1749. (c) Magdalena Meyerhoff. Married January 29, 1753.

231. **Melchior Schmidt.** From Zauchtenthal. Married on July 15, 1749, to Catharine Fisher. Emigrated with (No. 281) in February, 1743. 1. Juliana, b. at Nazareth, January 3, 1751. 2. Anna Rosina, b. at Nazareth, January 2, 1754. 3. Catharine, married Martin Schneider in Nazareth (No. 195, 196).

232. **Michael Haberland,** b. at Schoenau, September 11, 1698; d. at Bethlehem, June 4, 1782. Emigrated 1727 in August, with his parents. Married in 1742, Helena Faehn, from Berthelsdorf. Three children, all died. 1 .————. 2. John, b. at Bethlehem, July 30, 1750; d. in August. 3. ———.

233. **George Hikel,** From Kunewalde. His wife, ————.

234. **Wentzel Neisser.** (Son of No. 4). b. at Sehlen, November 16, 1716; d. October 12, 1777. Emigrated in June, 1722, with his

parents. Married: (a) Maria Elizabeth Hentschelig, b. January ———, in Bischofswerbe; d. July 28, 1773, at Barby. (b) To Marianna Rubusch, b. ——; married on June 21, 1774. She was ordained Deaconess by the Synod at Barby, October 7, 1775. Children: 1. Peter, ———, d. at Herrnhag, 1742. 2. Ludwig, ———, d. at Herrnhag, 1746. 3. Anna Salome, d. at Herrnhut, 1754. 4. Maria Sophia. 5. Christ Friedrich, b. November 30, 1756. 6. Siegmund Friedrich. 7. Johann Friedrich.

235. **Joseph Neisser,** (Son of No. 4). b. at Sehlen, February 28, 1721. Emigrated 1722, in June, with his parents. Married at Marienborn, January 30, 1745, to Rosina Hauff, who was born October 6, 1722, in Burkau, near Loebau. They came to America November 19, 1765. 1. Anna Maria, b. 1747, October 27; d. at Herrnhag, 1749. 2. Benigna, 1749, April 9. 3. John Friedrich, 1752, April 13, d. in Herrnhut, 1752. 4. Johna. Soph. Sal., 1753, June 19, in Herrnhut. 5. Henry, 1756, September; d. 1756, in Herrnhut. 6. John Jacob, 1763, April 1, in Ebersdorf.

238. ——— **Gebauer.**

239. **His wife.** They came from Zauchtenthal. Emigrated 1750.

240. **Michael Schukal.** b. at Schoenau, 1712; d. September 10, 1755. Emigrated 1750, with wife and five children.

241. ———**Schukal,** his wife. Born Sieger.

242. **George Heckewelder.** Father of No. 212. d. at Herrnhut 1746. From Zauchtenthal.

243. **George Kunz.** From Zauchtenthal.

244. **David Jag.** Brother of John Jag in Bethlehem. From Zauchtenthal.

245. **George Jag.** Emigrated in 1751 to Gnadenfrei with his parents.

246. **John Jag,** in Bethlehem, b. October 18, 1730, in Zauchtenthal. Married Barbara Holder, September 28, 1779.

247. **John Nitschmann,** mother a Boehnisch. b. June 16, 1734; d. at Madras, E. I., April 5, 1776. From Zauchtenthal. Emigrated January 15, 1753, to Koesnitz, and reached Herrnhut, June 15. Was sent to Barby to join the second East India Colony in September, 1760; became acolyte September 11. Reached East Indies August 22, 1761; d. on a journey to Nicobar, April 5, 1776.

248. **John Tanneberger,** in Niesky.

249. **John Boehnisch.** From Zauchtenthal.

251. **Michael Schindler,** brother of Henry Schindler (No. 260). b. Sept. 7, 1732; d. ———, 1762. From Zauchtenthal. Admitted to congregation January, 1756, and took first communion August 14, 1756.

250. **Henry Fritsch.** In Ebersdorf. From Zauchtenthal.

252. **Matthew Schramm.** In Herrnhut. From Kunewalde.

253. **John Augustus Meltsch.** b. 1730; d. in Herrnhut, August 23, 1759. From Blaundery or Hetzendorf, near Neutitschein. Came to Herrnhut 1750.

254. **Paul Jersabeck,** b. May 8, 1729; d. August 19, 1781, at Gnadenfeld or ———— in Upper Silesia. From Stamberg, not far from Senftleben, and under the hill ————. Married 1772. Emigrated 1750, April 26, to Herrnhut, then to Niesky.

255. **Thomas Stephan,** a weaver in Bethlehem. From Stramberg.

256. **Michael Schulius,** brother to No. 257 and No. 34. Went back again to Moravia.

257. **George Schulius.** Author of a hymn. d. at Purisburg in Carolina, 1739. Single.

258. **Michael Schneider.** Brother to John, George and Paul. d. at Bethlehem, August 17, 1749. From Zauchtenthal, with his brother George (No. 226).

259. **Paul Boehnisch.** Brother to Frederick (No. 186). d. March 9, 1729, in Berthelsdorf, aged 15 years. From Kunewalde.

260. **George Schindler.** (See No. 535). In Bethlehem. Brother to Michael (No. 251). b. March 30, 1727. Came to Gnadenfrei from Zauchtenthal, January 10, 1750. Married 1772, August 11, to Magdalena Wezel, of Makunshe (Macungie).

261. **Martin Linner,** the Elder. b. 1703 in Schoenau; d. at Herrnhut, on February 26, 1733. Emigrated 1728, May 24, from Moravia.

262. **Matthew Linner.** (Son of No. 69). "Knaben Aeltesten." d. June 30, 1732. From Schoenau in 1728, May 24, with his parents to Herrnhut.

263. **Paul Schneider.** Son of Samuel Schneider. d. in Hennersdorf in March, 1740, while on a journey to Guinea. From Zauchtenthal. He was imprisoned for some time, in 1731.

264. **Daniel Schneider.** Son of Samuel Schneider, and brother of Paul. Lost at sea on his return from Greenland in 1742. From Zauchtenthal.

265. **George Haus.** Came to Herrnhut 172—, and from thence went to Siebenbuergen and died there.

266. **George Haberland.** (See No. 299). Son of Michael and brother of Michael (No. 232). d. Savannah, Georgia. Emigrated from Schoenau in August, 1727, with his parents (No. 79, 80), and George Haberland (No. 83).

267. **Christian Stach,** brother to Matthew Stach (No. 192 says cousin). d. in Stettin (Koenigsberg) on the journey among the Saltzburg-

ers. Emigrated from Mauchendorf. Single. Went Greenland January 19, 1733. Visited the churches in Germany 1736. Returned to Greenland 1737, and back to Europe 1738.

268. **Matthew Boehnisch.** Brother to George Boehnisch (No. 112). d. in Savannah, 1736. Emigrated from Kunewalde 1734 with 215, 216, and 193. Single.

269. **John Fiedler,** the first single brother who died in Brethren's House at Herrnhag; d. 1741. From Zauchtenthal.

270. **Melchior Fiedler.** Brother to No. 269. From Zauchtenthal.

271. **Matthew Schwartz.** d. in Herrnhut, 1744.

272. **———Fritch.** d. at Gnadau.

273. **Michael Tanneberger,** brother of David (No. 81). d. at Bethlehem, November 6, 1744. From Zauchtenthal. Married Rosina Gurniztig. b. at Berthelsdorf. As widow she married February 14, 1745. 1. Anna, b. Bethlehem, July 21, 1743.

274. **Matthew Kuntz.** d. in Gnadeck. Emigrated 1743 in Lent.

275. **George Zeisberger,** son of No. 63. Drowned on the coast of Surinam. From Zauchtenthal. Unmarried.

276. **George Berger.** "Knaben Aeltester" in Herrnhut. Son of No. 205. d. 1734. From Kunewalde.

277. **George Gold.** Son of No. 138. d. in Herrnhut, 1748.

278. **Christian Stach.** The old father of Matthew (No. 192). Emigrated from Mauchendorf with his second wife Rosina. Later she married John Bruck (No. 588). b. about 1714. He had from his first wife one child, Anna, b. 1724.

279. **George Kuntz.** Brother of No. 227. d. in Herrnhut, October 8, 1775, aged 87 years. Emigrated from Zauchtenthal in 1743.

280. **John Kuntz.** In Berthelsdorf. (See Nos. 367 and 373.)

281. **Paul Schneider.** Brother to Nos. 195, 220, 258. His father was Hans Schneider, and mother was Catharine, born a Schneider also a sister to 148. b. March 1, 1724; became acolyte 1755. Deacon 1762, June 9. d. at St. Thomas, September 15, 1767. Married the widow Maria Isles, September 5, 1767. Emigrated from Zauchtenthal February, 1760, in company with No. 231. Came to Gnadenfrei February 16.

282. **John Seifert.** In Bethlehem. b. July 25, 1722. Emigrated from Zauchtenthal, January 5, 1743.

283. **Matthew Haus,** from Potewalde.

282. **Michael Haus.** (See No. 136.)

——— Haus, his wife. (See No. 136.)

285. **Michael Muenster.** Carpenter in Bethlehem. b. 1723; d. in the Wachau February 26, 1757. Emigrated from Zauchtenthal 1743 to Gnadenberg.

286. **Melchior Muenster.** b. 1729; d. in Wachau, September 4, 1762. Emigrated from Zauchtenthal 1743.

287. **John Friedrich,** Carpenter in Europe. From Zauchtenthal.

288. **Michael Haus.** (Nos. 284 and 136.)

289. **Michael Giers,** in Zeist.

290. **Christian Giers,** Miller in Bethlehem. b. June 23, 1724. Emigrated Schoenau, May 14, 1748, through Gnadenfrei to Herrnhag. Married Elizabeth Gerhard of Heidelberg, June 8, 1772, in Bethlehem. 1. Elizabeth, b. March, 1773.

291. **Joseph Giers.** b. March 9, 1726. Emigrated 1748. From Schoenau, through Gnadenfrei to Herrnhag, then to Bethlehem.

292. **Martin Rohleder.** In Bethlehem and Christian Springs. b. October 1726. Emigrated 1743 from Zauchtenthal.

293. **Augustin Schloesser,** in Bethlehem. Emigrated 1743. From Potewalde. Married 1773, February 14, Margaret Edmonds, daughter of William Edmonds; moved from Bethlehem to Nazareth, February 12.

294. **David Kuntz II,** (No. 228.) b. February, 1725. Emigrated from Zauchtenthal, 1743; Herrnhut 1745, November 13.

295. **Melchior Schenk.** From Zauchtenthal.

296. **David Zeisberger,** son of Melchior (No. 28). b. in Herrnhut. Married Dorothea Klos, January 28, 1776, in Herrnhut. Left Pennsylvania in April, 1775, for Europe to attend the Synod at Barby.

297. **David Zeisberger,** the Indian missionary, son of David (No. 63). b. April 11, 1721, in Zauchtenthal. Emigrated in July, 1726, to Herrnhut with parents. Ordained Deacon 1749. Married Susanna Lecron of Lititz, June 4, 1781.

298. **John Zeisberger,** David's brother in Zeist (No. 81).

299. **Matthew Miksch,** son of Matthew (No. 208), in Wachau. Born August 2, 1741.

300. **Augustin Neisser.** Brother of George (No. 229), of Germantown, Pa. b. 1717, at Sehlen, near Neutitschein in Moravia. d. in Philadelphia March 27, 1780. Emigrated August 1723, with parents. Married Catherine Reisinger, November 1, 1770, daughter of Gottlieb Reisinger, of Germantown. Married by Michael Schlatter, Reformed pastor. She was b. September 25, 1748. 1. George Henry, b. June 7, 1771; d. June 30. 2. Augustine, October 21, 1774. 3. Jacob, b. July 11, 1777.

301. **John Schindler,** son of Matthew (No. 105). From Kunewalde.

302. **Matthew Schindler,** son of Matthew (No. 105). From Kunewalde.

303. **Henry Schindler,** son of Matthew (No. 105). From Kunewalde. d. February 28, 1755.

304. **Henry Feicher,** son of Matthew (No. 109). From Kunewalde. Married ——— Proksch.

305. **John Frank,** son of Martin Frank (No. 49).

306. **Anna Nitschmann,** daughter of David (No. 39). b. November 24, 1715; d. in Herrnhut, May 21, 1760. Emigrated March 3, 1725, with parents.

307. **Rosina Krause,** m.n. Schindler. Widow of Samuel Krause. In Zauchtenthal.

308. **Rosina Newbert,** m.n. Hauer. Widow of Daniel Newhart, of Bethlehem. From Kunewalde. Emigrated December 29, 1726. Reached Herrnhut middle of January, 1727.

309. **Rosina Stoll,** m.n. Schwartz (Rohleder). b. December 4, 1727. Emigrated from Zauchtenthal March 27, 1744. Came to Herrnhut with Dor. and Anna Uhlmann (Nos. 336 and 540).

310. **David Tanneberger,** the organ builder of Lititz, son of John (No. 122). From Zauchtenthal. Married July 15, 1749, in Bethlehem, Rosina Kerner. 1. Anna Rosina, b. in Bethlehem, November 8, 1750. Married ——— Cassler, June 30, 1782. 2. Maria Elizabeth, b. in Nazareth, July 15, 1753. 3. Anna Maria, b. in Lititz, November 18, 1756. 4. John David, b. September 13, 1760.

311. **John Tanneberger,** son of David (No. 81). b. May —, 1725. d. in Philadelphia, November 26, 1778. Emigrated with parents from Zauchtenthal 1726. Married: (a) Susanna Grill, who died 1754. 1. Barbara. 2. A daughter, d. 1754. (b) Barbara Buss, d. in Philadelphia, December 11, 1773. They had ten children; names not known.

312. ——— **Froed,** m.n. Nitschmann, sister of No. 30. Wife of Christian Froed in Herrnhut. From Zauchtenthal.

313. **Rosina Hahn,** m.n. Hikel, daughter of David (No. 124). Wife of Gottlob Hahn in Berthelsdorf. Emigrated from Kunewalde St. John's day, 1725-6.

314. ——— **Hukuff,** m.n. Schmidt, wife of Zacharias Hukuff in ——— from Zauchtenthal.

315. **Juliana Roemelt,** m.n. Haberland. Daughter of George (No. 83). Wife of Gottfried Roemelt in Bethlehem. Emigrated August, 1727, from Schoenau with parents. Married July 15, 1749. 1.

Juliana, b. in Bethlehem June 29, 1751; d. at birth. 2. Anna Rosina, b. in Bethlehem, July 26, 1753. 3. Anna Maria, b. in Bethlehem, July 26, 1753. 3. Anna Maria, b. at Bethlehem, May 9, 1756.

316. **Juliana Haus.** From Potewalde.

317. **Dorothea Haus.** Sister of No. 316. From Potewalde.

318. **Juliana Schneider,** (See No. 468). Sister to John, Paul, Martin, George and David. b. 1727, April 11; d. at New Herrnhut on St. Thomas, January 11, 1773. Single. Emigrated from Zauchtenthal, June 18, 1747, to Gnadenfrei.

319. **Anna Rudolph,** m.n. Schneider, daughter of David (No. 148), wife of John Henry Rudolph. Emigrated from Zauchtenthal 1725, with parents. Married 173—. Her husband d. in Lapland, January 19, 1766.

320. **Rosina Michler,** m.n. Schneider. Daughter of David (No. 148), and wife of John Wolfgang Michler of Wurtemberg. b. December 6, 1715; d. in Bethlehem May 25, 1755. Emigrated with mother and three children after the imprisonment of her father. From Zauchtenthal. Married August 5, 1741, in Herrnhag. One child, John David, b. in Gnadenthal, May 12, 1753; d. June 14, 1753.

321. **Judith Schmidefeld,** m.n. Schneider. Daughter of David (No. 148); wife of Schmidt de Schmidefeld. b. March 1, 1720. Emigrated with her parents from Zauchtenthal, 1725. Married 1744. Through her husband's influence she left the church. 1. Anna Benigna, d. 1748 in Neusaltz.

322. ——— **Jag.** Single woman.

323. ——— **Jag.** Single woman.

324. **Anna Dober.** daughter of Thomas Schindler (No. 97); wife of Leonard Dober, Episcopus. d. December 12, 1739, in Herrnhag. "Aelteste aller Aeltesten." From Kunewalde. 1. Leonhard, d. 1743, in the Wetterau.

325. **Anna Richter,** an old widow. d. 1748. From Potewalde.

326. ——— **Nitschmann,** widow of Thomas. Mother of David Nitschman's wife. From Zauchtenthal.

327. ——— ———, mother of Michael Linner's wife. From Schoenau.

328. ——— **Fiedler,** the old mother of Timothy (No. 65) and Melchior (No. 472). d. 1742 in Herrnhut. From Zauchtenthal.

329. **Rosina Schneider,** widow of Samuel Schneider, who died in Moravia 1710, and mother of Daniel and Paul (Nos. 263 and 264). d. in Herrnhut 1736. From Zauchtenthal.

330. ——— **Schneider,** Mother of John (No. 174). A stone mason. From Zauchtenthal.

331. **Dorothea Tanneberger,** widow of David (No. 81). d. in 1748, in Herrnhut. 1. David (No. 81). 2. John (No. 122). 3. Michael (No. 273). 4. Martin (No. 217).

332. ——— **Jag,** the old mother of Elias (No. 146). From Zauchtenthal.

333. ———**Stach,** mother of Christian (No. 276), and Thomas (No. 221). From Mauchendorf.

334. **Anna Uhlmann,** in Gnadeck, 1743. From Zauchtenthal.

335. **Anna Muenster,** a widow, mother of Paul (No. 218) and John (No. 71). m.n. Koenig. d. December 12, 1750. Emigrated from Zauchtenthal 1729, with her son Paul and daughters Judith and Anna. 1. John (No. 71). 2. Judith. 3. Paul (No. 218). 4. Anna, single, d. 1755. 5. Rosina (No. 62).

336. **Dorothea Gattermeyer,** m.n. Uhlmann. b. 1726; d. in Bethlehem October 18, 1755. Emigrated March 27, 1744, with her sister Anna (No. 540) and Rosina Schwartz (No. 309). From Zauchtenthal. Married John Leonard Gattermeyer, July 15, 1749, in Bethlehem. 1. Sophia Dorothea, b. in Bethlehem, January 19, 1751. 2. John Leonard, b. in Bethlehem, June 3, 1755; d. October 29, 1755.

337. **Judith Kramer,** m.n. Haberland (No. 372), daughter of Michael Haberland, wife of Christian Kramer in Herrnhut. b. April, 1712; d. in Herrnhut, March 16, 1763. Emigrated August, 1727, with parents (No. 79) and George Haberland (Nos. 83 and 84). From Schoenau. Married: (a) George Ender, 1734, who d. 1741. They had five children of whom in 1763 Maria Magdalena only was living. (b) John Christian Kramer, 1749. One daughter, Anna Benigna.

338. **Anna Krigelstein,** m.n. Gold. Daughter of John (No. 87), wife of Dr. David Siegmund Kramer. b. July 10, 1713; d. April 30, 1778. Emigrated from Zauchtenthal with her parents June 23, 1727, and John Nitschmann's family. Reached Herrnhut July 3. Married September 8, 1733. Husband d. December 9, 1760, in the Imperial Garrison. Children: 1. Anna Benigna, d. 1744 in Wetterau. 2. Sigmund. 3. Christian Ludwig. 4. A daughter ——— October 3, 1753, in Petersberg.

339. **Hans Friedrich,** son of No. 95. d. 1727 in Herrnhut. From Zauchtenthal.

340. **Anna Quitt,** daughter of David (No. 43). d. in Herrnhut, 1729. Single. Emigrated with parents from Kunewalde 1725.

341. **Anna Haberland.** d. March 8, 1729, in Herrnhut. Emigrated with parents from Schoenau 172—.

342. **David Jag,** a boy. d. March 8, 1729, in Herrnhut. From Moravia.

343. **Rosina Stach,** mother of Matthew (No. 192), m.n. Halbbauer. b. March, 1691. d. in Greenland June 16, 1775, at Lichtenfels. Married the widower Christian Stach (No. 278) 1722. Emigrated in summer 1730, from Mauchendorf. 1. Rosina, b. 1714; married John Beck 173—. 2. Anna, b. 1724; married Frederick Boehnisch 1740.

344. **Juliana Quitt,** "Maedchen Aeltestin." Daughter of David (No. 43). d. 1729. From Kunewalde.

345. **Martin Lenor,** a son of No. 69. d. in Herrnhut May 12, 1730. Emigrated May 24, 1728, with parents.

346. **Dorothea Fraeschke.** Daughter of Christian Faeschke. Single. d. 1732. From Sehlen.

347. **Maria Mueller,** widow of George Mueller. d. in Herrnhut 1732. From Zauchtenthal.

348. **Rosina Beck,** m.n. Stach, sister of Matthew (No. 192); wife of John Beck, Greenland missionary. (See also No. 393). b. 1714. John Beck escaped from imprisonment to Herrnhut 1732. 1. Anna Rosina, d. 1748, in Wetterau.

349. **Anna Elizabeth Stach.** b. 1718; d. 1734, sister of Christian Stach. Single. From Mauchendorf.

350. **Judith Faeschke,** daughter of Christian Faeschke. d. in Herrnhut, 1734.

Ten numbers omitted.

360. **Rosina Berger,** sister of George (No. 276), daughter of widow Anna (No. 275). d. in Herrnhut 1734. Emigrated from Zauchtenthal April 1728 with mother.

361. **Anna Zeisberger,** a young girl. d. in Herrnhut 1735.

362. **Anna Zeisberger,** widow. Mother of George, David and Melchior. d. in Herrnhut 1735.

363. **Catharina Gold,** widow of John Gold (No. 138). d. in Herrnhut, August, 1736, on her return from St. Croix.

364. **Anna Fritsch,** a young girl. d. in Herrnhut 1736.

365. **Judith Nitschmann,** a young girl. Daughter of George (No. 101). d. in Herrnhut 1737.

366. **Susanna Pietsch,** a young girl. Sister of Thomas (No. 188). d. in Herrnhut 1738. From Kunewalde.

367. **Hans Kuntz.** (See No. 373). d. in Herrnhut, 1738.

368. **David Fritsch.** A boy. d. in Herrnhut, 1739.

369. **Anna Nitschmann.** "Syndici." Daughter of David (No. 24). d. in Herrnhut 1740.

370. **Rosina Haberland,** a young girl. Daughter of George Haberland. d. in Herrnhut, 1740. From Schoenau.

371. ——— **Procop,** the old man. d. in Herrnhut 1742. Fom Murk.

372. **Judith Endter,** m.n. Haberland (See No. 337). Later married Kramer. Daughter of George Haberland (No. 83). Wife of George Endter from Upper Silesia, who died in Herrnhut 1741-2, She was born April, 1712; d. in Herrnhut March 16, 1763. (See No. 337).

373. ——— **Kuntz,** "die Mutter." (See Nos. 280 and 367). d. in Herrnhut 1743. From Zauchtenthal.

374. **Dorothea Muenster,** a married woman. d. in Herrnhut 1743.

375. ——— **Schwartz,** brother to Matthew (No. 271). A weaver. From Kunewalde.

376. **His wife.** From Kunewalde.

377. **Henry Oertel,** a boy. Son of a brother to Elizabeth (No. 197). Wife of John Schneider (No. 195). d. in Herrnhut 1745. ("Erschlagen.") From Potewalde.

378. **John Klemisch,** From Kunewalde. Went back again to Moravia.

379. **Susanna Magdalena Raschke,** wife of Adam Raschke. d. in Herrnhut 1746.

380. **Rosina Beyer,** widow (See No. 90). d. in Herrnhut 1747.

381. **Christina Haberland.** Daughter of Matthew Haberland. d. in Wetterau 1738. First single sister in the Wetterau.

382. **Anna Stach,** a single sister. d. 1741 in Wetterau.

383. **Anna Linner,** daughter of Michael (No. 69). Sister of Matthew (No. 262). d. in Herrnhag 1742. Emigrated June, 1728, with parents, from Schoenau.

384. **Anna Fritsch.** d. in Wetterau 1742.

385. **Judith Bayer,** a young girl. d. in Wetterau 1748.

386. **Anna Neisser,** (Also No. 508). Little daughter of Jacob (No. 4). d. in Berthelsdorf, September 1722. Emigrated with parents 1722.

387. **Anna Fiedler,** (Also No. 496). Little daughter of Timothy (No. 65). d. in Herrnhut 1727.

388. **Thomas Beyer,** a little boy. d. in Herrnhut 1730. Was the first person buried on the Hutberg.

389. **John Tonn,** the little son of Michael (No. 445). Was drowned 1733 in Herrnhut.

390. **Anna Johanna Seidel,** m.n. Pietsch. Daughter of George (No. 60). Wife of Nathaniel Seidel. b. January 12, 1726, in Herrnhut. Her father from Kunewalde. Married October 30, 1760. Her husband was b. October 2, 1718. Ordained 1758 as "Consenior." d. in Bethlehem, May 17, 1782.

391. **John Nitschmann,** Coepiscopus. Son of Father David (No. 39). b. September 25, 1713; d. at Sarepta, June 30, 1783. Emigrated March 3, 1725, with parents from Kunewalde. Married 1736 to Susanna Martin. Sister of Frederick Martin (No. 560). She was b. in Silesia; d. in Sarepta, March 11, 1769.

392. **Wenzel Neisser,** Coepiscopus. (Also No. 234.) Son of Jacob Neisser (No. 4). b. November 16, 1716; d. October 12, 1777. Served the Unity 40 years. Emigrated in June, 1722, from Sehlen, near Neutitschein. Married Maria Elizabeth Hentschel. Had 5 sons and two daughters. 1. Peter, d. 1742, in Herrnhag. 2. Ludwig, d. 1746, in Amsterdam. 3. Anna Salomi, d. in 1745, in Herrnhut. 4. Maria Sophia. 5. Christian Frederick. 6. Siegmen Frederick. 7. John Frederick. For second wife see No. 234. No children.

393. **Rosina Beck,** m.n. Stach. (See No. 348). Wife of John Beck, Greenland missionary. From Mauchendorf. 1. Christian, d. 1747, in Wetterau. 2. Anna Rosina, d. 1748, in Wetterau.

394. **Catharina Heckner,** m.n. Neisser. Daughter of Thomas Neisser (No. 128). b. 1715; d. November 20, 1754, at Gnadenfrei in Silesia. Emigrated April, 1731, with her brother Zacharius and parents reached Herrnhut May 8. From Seitendorf, near Sehlen. 1. Married Gottfried Heckner, August 2, 1744, at Marienburg. 2. John, d. 1748, in Gnadenfrei.

395. **Anna Maria Thrane.** Daughter of Jacob Neisser (No. 4). b. October 2, 1724, at Herrnhut. d. in Bethlehem, April 13, 1783. (a) Married 1744 Christian Thomas Benzien, who d. August 1, 1757, at Gnadenthal in Pennsylvania. (b) Amadeus Paulinus Thrane, November 29, 1761, in Bethlehem, who d. April 10, 1776, in Bethlehem. (a) 1. Anna Johanna, d. 1749, in London. 2. ————, b. 1749; d. November 23. 3. Anna Benigna, b. in London, March 12, 1751, now in Bethlehem. 4. Christian Ludwig, b. in London, July 19, 1753, now in Bethlehem. (b) 1. Anna Paulina, b. in Bethlehem June 23, 1763; d. December 25, 1772.

396. **Tobias Leupold.** Brother of Augustin (No. 431). (See also No. 430.) d. 1734 on St. Croix. From Bohemia, Wischstaedtel. Married Judith Schindler in Herrnhut, 173—.

397. **Judith Leupold.** Daughter of Thomas Schindler (No. 97). Lost at sea, on her return from St. Croix, 1736, with Andrew Hikel (No. 171), and the widow Frank (No. 50). From Kunewalde.

398. **Matthew Boehnisch.** (Also No. 268.) Brother of George (No. 112). d. in Savannah, Georgia, 173—. Emigrated 1734 with Nos. 215 and 216, from Kunewalde. Single.

399. **George Haberland.** (See also No. 266.) Son of Michael (No. 79). Brother of Michael (No. 232). d. in Savannah, Georgia, 173—. Emigrated August, 1727, with parents and with No. 83. From Schoenau. Single.

400. **Anton Seifert.** Son of George (No. 402). Emigrated 1727, from Niederlipschein in Bohemia. Married: (a) Anna Leibisch, November 17, 1742, in Bethlehem, who d. June 15, 1744. b. ——— ———. With his second wife: 1. Ludwig, d. 1748, in Gnadenfrei.

401. **Anna Seiffert.** daughter of Martin Leibisch (No. 114). Emigrated with her parents June, 1731, from Zauchtenthal.

402. **George Seifert.** Father of Nos. 400, 403, 404, 405; also of Zacharias and Frederick. b. 1647; d. in Herrnhut 1731. Emigrated, 1731, alone on foot to Herrnhut, from Niederlipsche in Bohemia, near Krulich. 1. George (No. 403). 2. Joseph (No. 404). 3. Anton (No. 400). 4. Franz (No. 405). 5. Zacharias (No. 406). 6. Frederick (No. 407).

403. **George Seifert.** b. December 11, 1704; d. January 6, 1773, in Herrnhut. Emigrated July, 1732, through Prague to Herrnhut, From Niederlipsche in Bohemia, Krulich, "Koenigsgraete Kreis." Married, 1740, Anna Dicke, who d. 1761. No children.

404. **Joseph Seifert.** b. 1709; d. 1779, July 24, in Herrnhut. Emigrated 1727 with No. 400 and 407. From Bohemia. Married a daughter of Andreas Beyer (No. 89). 1. Johanna Mona, b. August 26, 1747, in Herrnhut. d. December, 1767, in Herrnhut.

405?. **Franz Seifert.** Son of No. 531. From Niederlipshe in Bohemia, near Krulich, 1736.

406. **Zacharia Seifert.** Brother of No. 405. Emigrated 1736, from Bohemia.

407. **Frederick Seifert.** Emigrated 1727 with Nos. 400 and 404.

408. **Christopher Wiesner.** Brother of George (No. 409). Emigrated with his wife from Bohemia. 1. Joseph, d. 1742, in Wetterau.

409. **George Wiesner.** Emigrated 1734, with Wensel and Andrius Boener, in November. From Bohemia.

410. **His wife.** m.n. Seifert. From Zauchtenthal.

411. **Rosina Demuth,** widow of Tobias Demuth. Mother of Veronica Boener and of Anna Maria. Her m.n. was Tonn. d. in 1732 in Herrnhut. Emigrated in 1729, with her daughter Veronica, from Hadelsdorf, not far from Krumberg and Krulich in Bohemia. 1. Veronica Boener, wife of John Boener. d. October 5, 1765, on St. John. 2. Anna Rosina Hintz. d. 1745, in Herrnhag. 3. Joseph, in Zeist. Married a jewess. 4. Anna Maria Lawatsch, d. 1760, January, in Bethlehem. 5. Gotlieb, d. 1776, October 6, in Schoeneck.

412. **Christopher Demuth,** The so-called box-maker. Brother of Tobias (No. 411). b. November 9, 1689; d. in Nazareth, March 5, 1754. Married Anna Maria ———. She died in Nazareth March, 1761. Christopher Demuth emigrated from Kadelsdorf, near Krulich, on the Borders of Bohemia, September, 1726. His wife was brought from Silesia to Herrnhut, November, 1726. 1. Regina Thiel, wife of Peter Thiel (No. 512). 2. Ferdinand, in Herrnhut.

413. **Guthart Demuth,** brother of Nos. 411 and 412. d. in Germantown, December, 1744. From Kadelsdorf. Married Regina Leupold 1728, a daughter of George Leupold and sister of Nos. 431 and 396. George Leupold d. 1714.

414. She was b. September 7, 1702. Her mother was Elizabeth Kern. She d. in Bethlehem, February 20, 1774. Emigrated March 10, 1727, with her mother and sister Anna Maria. From Wischstaedtel in Bohemia. She later married David Tanneberger (No. 81), June 19, 1747. 1. Magdalena, b. in Herrnhut, May 8, 1731; d. in Herrnhut, August 8, 1777. 2. John Christopher, b. in Hope, N. J., September 19, 1738. Came to Bethlehem December 17, 1745; d. in Lancaster 1781. 3. Christian Frederick, b. December 26, 1740, in Germantown.

415. **Anna Maria Oppelt.** m.n. Leupold.

416. **Rosina Leupold.** (Also 434). Sister to Nos. 431, 415 and 414. Emigrated 1727 with brother Tobias and her younger sister Anna, who died at Grosberg on the journey to Herrnhut. d. unmarried.

417. **Anna Rosina Hintz.** Sister to Anna Maria Lawatsch. Daughter of Tobias and Rosina Demuth (No. 411). A deaconess. d. in Herrnhag 1745. Emigrated from Hodelsdorf, Bohemia, with Nos. 412, 419 and 420, June, 1730. Married ———Hintz. 1. Peter, d. 1744, in Wetterau.

418. **Anna Maria Lawatsch.** m.n. Demuth. Daughter of No. 411. Wife of Anton Lawatsch. b. November 17, 1712; d. in Bethlehem, January 20, 1760. Emigrated from Kadelsdorf in June, 1730, with Nos. 412, 419 and 420. Married Andrius Anton Lawatsch, June 14, 1738, in Marienborn. He died November, 1771, in Surinam. 1. Anna Maria, b. August 6, 1744, in Marienborn; d. April 16, 1778, in Herrnhut. 2. Maria Magdalena, d. 1744, in Wetterau. 3. John, d. 1748, in Knadenberg.

419. **Joseph Demuth.** Son of No. 411. b. in Kadelsdorf, March 19, 1907; d. in Zeist, November 27, 1783. Emigrated June, 1730, with Nos. 412, 417 and 418. Married 1738 to ———, a jew.

420. **Gottlieb Demuth.** Son of No. 411. b. 1715; d. at Schoeneck, October 6, 1776. Emigrated June, 1730, with Nos. 412, 417 and 418. Married 1739 to Eva ———. Seven sons and two daughters. 1. John, b. in Bethlehem, June 25, 1743; d. September 14, 1745. 2. Anna Maria, b. in Frederickstown, August 31, 1746. 3. Gottlieb, b. in Bethlehem, February, 1745; d. October 2, 1746. 4. Joseph, b. in Frederickstown, December 8, 1748.

421. **John Boener.** Son of Adam and Maria Boener (Nos. 425 and 426). Grandson of Paul Boener. b. November 10, 1710. Emigrated May 16, 1731, from Krumberg in Bohemia. Married: (a) June 29, 1742, Hannah Hummel, who died 1742 on the voyage to St. Thomas. (b) Veronica Demuth, (see No. 411) widow of ——— Boehnisch, who d. in St. John, October 5, 1765. (c) Christina Heckewelder (No. 212), who died at St. Croix, August 9, 1769. From the second wife: 1. Benigna, b. in St. Thomas, August 14, 1749. 2. Elizabeth, b. in St. Thomas, October 16, 1751. 3. Paul, b. in St. Thomas, June 19, 1745; d. in Bethlehem, January 3, 1748.

423. **Andrew Boener.** Brother of No. 421. Emigrated, 1730, from Krumberg in Bohemia.

424. **Wenzel Boener.** Emigrated 1734, from Krumberg in Bohemia.

425. **Adam Boener.** b. 1671; d. in Herrnhut, 1736. Emigrated May 16, 1731, with his wife and sons John and Andrew. Through Moravia to Herrnhut. Married, 1706, to ———.

426. **Maria Rothstock.** She was born 1686, and d. in Herrnhut in the spring of 1745.

427. **———Wander.** Widow of Franz Wander. Mother of Franz, Jr., and Andrew (Nos. 428 and 429). From Weisswasser on the Bohemian Border.

428. **Franz Wander.** Brother of No. 429. Son of Franz Wander, who with Melchior Nitschmann, died in prison February, 1729. d. in Berthelsdorf, 1759. From Weisswasser. Single.

429. **Anton Wander,** son of No. 427. From Weisswasser.

430. **Elizabeth Leupold,** mother of Nos. 431 and 396. d. in Herrnhut, 1733. Emigrated 1727, with her son No. 431, and two daughters (Nos. 414 and 415). From Wischstaedel in Bohemia. 1. Anna Maria Oppelt (No. 415). 2. Augustin (No. 431). 3. Tobias (No. 396). 4. Rosina (No. 416). 5. Regina (No. 414).

431. **Augustin Leupold,** son of No. 430. Brother of No. 396. d. in Gnadenfrei 1745. Emigrated 1726. From Wischstaedel. First wife Theresa, d. in Herrnhut, 1739. Second wife, Anna Schneider, sister

of No. 174; b. November 2, 1705; d. in Herrnhut, March 29, 1781. Married at Herrnhut in 1740. Emigrated September 4, 1726, with Martin Nitschmann. From Zauchtenthal. From first wife: 1. Rosina, d. 1749, in Herrnhut. 2. Sophia, d. 1744, in Herrnhut. 3. Anton, d. 1749, in Herrnhag; an organist. From second wife two children, who died.

434. **Rosina Leupold.** (See also No. 416).

435. **Adam Raschke.** From Wischstaedel in Bohemia.

436. **John Rashke.** From Wischstaedel in Bohemia.

437. **Mar.—— Thomas.** From Zitten (See No. 614).

438. **Catharina Anton,** mother of Joseph Anton. m.n. Stammberg. Her husband d. 1715. b. September 29, 1670, at Stocke in Bohemia; d. in Herrnhut February 6, 1756. Married 1691.

439. **Joseph Anton,** son of No. 438. From Bohemia. 1. Anna Maria, b. at Pilgerruh, May 10, 1739; d. in Herrnhut, May 8, 1763.

440. **His Wife,** Anna Anton, m.n. Haberland. Daughter of Matthew Haberland. From Senftleben.

441. **Justina Demuth,** sister of Nos. 411 and 412. d. in Herrnhut 1732. Single. From Kadelsdorf on the Bohemian border.

442. **Judith Kunert,** d. in Herrnhut 1731. Unmarried.

443. **Veronica Kosseldrub.** d. in Herrnhut 1732. A noble sister. Emigrated 1727.

444. **Wenzel Till.** From Bohemia. d. in Herrnhut 1739.

445. **Michael Tonn.** From Bohemia, Rothwasser, near Himmelreich. Emigrated 1730. d. in Gnadenfrei April 13, 1776, aged 80 years. Married ——— Leupold. 1. John, drowned in Herrnhut 1733. 2. A daughter, b. 1725 at Himmelreich in Moravia; d. March 15, 1755, at Gnadenfrei. 3. A daughter in Surinam.

447. ——— **Sonntag.** From Bohemia, near Rothwasser.

448. ——— **Schumann.** m.n. Sonntag, wife of Theophilus Schumann, missionary in Surinam and Barbadoes. From Bohemia, on the border of Moravia, Rothwasser. 1. Maria Salomi, b. May 27, 1755, in Barbadoes; d. May 29, 1763, in Herrnhut. 2. A son, missionary in Surinam.

449. **Christian Wetzel,** the so-called "Boardcutter." Emigrated 1728, after imprisonment at Eisenberg. From Weisswasser, near Krulich, in Bohemia.

450. **Maria Magdalena Wetzel,** m.n. Demuth (No. 411). d. in Herrnhut 1776. Emigrated in Spring, 1730, with Gottfried Demuth, and her children. They had three sons and two daughters. 1. Anton,

b. 1714; emigrated 1728. 2. Gottfried, in Philadelphia. 3. ———. 4. Helena, unmarried; d. 1744, November 5, in Herrnhag. 5. Elizabeth; emigrated 1728 with Gottfried Demuth.

451. **Helena Wetzel,** daughter of Nos. 449 and 450. b. 1729 in imprisonment at Gonneberg. d. at Herrnhag, November 5, 1744, unmarried. Emigrated 1730.

452. **Gottfried Wetzel,** in Philadelphia, son of Nos. 449 and 450. Emigrated with his mother.

453. **Anton Wetzel.** b. 1714. Emigrated 1728, with Gottfried Demuth.

454. **——— Wetzel,** Third son of No. 449. Emigrated with No. 453.

455. **Elizabeth Wetzel.** Emigrated 1728, with Nos. 453 and 454.

456. **George Christ.** b. 1701; d. December 1, 1769, at Bethlehem. Emigrated from Neu Hoffmansdorf in Moravia, April 1735. Married June 19, 1743, to

457. **Anna Maria Schroller.** She d. at Nazareth, 1763. Was born in Moravia.

458. **Andreas Schober.** In Bethlehem. b. November 17, 1710. Emigrated from Hoffmansdorf in the Parish of Loewenstadt 1734. Married 1743 to ——— ———. 1. John Andreas, b. September 6, 1749, in Bethlehem. 2. Joseph, b. in Bethlehem, June 17, 1753. 3. Gottlieb, b. in Bethlehem November 1, 1756. 4. Johanna Sophia, b. in Bethlehem, December 16, 1744; d. April 13, 1746.

459. **Wenzel Bernhard.** In Nazareth. From Bohemia. Married Rosina Gall, July 15, 1749.

460. **John Schober.** Father of No. 458. d. in Altenburg 1738. Emigrated 1735 with his sons John Michael and John Frederick, from Hoffmansdorf in Parish Roemerstadt, Moravia.

461. **Michael Schoker,** son of No. 460, and brother of No. 458. d. in Savannah, Ga., 1737. Emigrated with No. 460.

462. **Andreas Seifert.** From Moravia.

463. **John Schindler,** "Shoemaker." "The so-called Schuster Hans." d. in Hungary. From Kunewalde.

464. **John Nitschmann,** "Steckertor?" Brother to Martin No. 219. Went to Losan? From Zauchtenthal.

465. **George Stach,** son of No. 278. From Mauchendorf. Returned to Moravia later.

466. **Thomas Rieger.** From Kunewalde. Returned to Moravia later.

467. **Matthew Rieger.** From Kunewalde.

468. **David Schneider,** brother to Nos. 195 and 220, Paul, Martin (No. 318). (See also No. 573.) From Zauchtenthal. Later went to Branitz in Upper Silesia.

469. **Joseph Till.** Went back to Germany.

470. **George Huener.** From Schoenau. Went later to Altona.

471. **John Wanke.** "Boettger nach Soran."

472. **Melchior Fiedler,** brother of No. 65, son of No. 328. Went "out into the world" from Ebersdorf.

473. **John Jag,** brother of George (No. 170)., a smith. From Kunewalde. Later returned to Moravia.

474. **John Nitschmann,** a smith. From Kunewalde. "Settled down on the way."

475. **Matthew Friedrich,** brother of George (No. 476). From Kunewalde. Lost his life on the way to the East Indies.

476. **George Friedrich.** From Kunewalde.

478. **Henry Zeisberger,** son of No. 152. From Zauchtenthal. Left the church in Saxony.

479. **Henry Beyer.** Left the church in Holland.

480. **George Zeisberger,** son of No. 152, brother of No. 478. "Beim Grafen Castall weggekommen und zum Grafen Hanach gekehrt."

481. **Joseph Huebsch,** in Bethlehem. b. March 19, 1709. From Tzitanitz, near Leutmenitz, in Bohemia. Reached Niesky in 1745, after having lived since 1742 in Zitten. Unmarried.

482. **Joseph Bullitschek,** the carpenter in the Wachau. From Fumigad in Bohemia. Married ——— Haller, of Lititz. Came as a boy on November 21, 1745, to Niesky.

483. **Julianna Neisser.** b. 1722. Daughter of Jacob Neisser (No. 4). d. in Berthelsdorf June, 1722. Emigrated June, 1722, with her parents.

484. **Joseph Neisser,** son of Zacharias, who was in Greenland, and who left London, May 8, 1771, with John Schneider, for Labrador. Ordained Deacon at Nain, Labrador, September, 1773. He went to Greenland 1765, and in 1767 returned to Europe.

485. **Anna Fiedler,** "Jungfrau Aeltestin in Herrnhut." (See No. 113). Married George Boehmisch.

487. **Maria Friedrich,** a widow.

488. **Heinrich Hikel,** Missionary in Greenland. Son of George (No. 118).

489. **Anna Berger.** "Wittwe Aeltestin." (See also No. 205.) d. on St. Croix, July 30, 1735.

490. **Peter Roser.** Colonist in Georgia. d. in Germantown, March 12, 1740. From Bohemia. Married, 1736, Catharine Riedler, a widow, in Georgia. 1. Maria (Bader), d. in Jamaica. 2. Anna (Unger), b. in Germantown; married Frederick Unger, October 25, 1771.

491. **Joseph Haberland,** son of No. 75. b. January 6, 1726. Went to Tranquebar July 27, 1774. d. in Bruedergarten, Tranquebar, September 6, 1782. Emigrated with his parents, 1726-7. From Senftleben.

492. **Wenzel Procop,** son of No. 130. Emigrated with his parents 1731. From Seitendorf.

493. **David Haus.** See Nos. 176 and 177.

494. **Rosina Haus.** See Nos. 176 and 177.

493. **Wenzel Till.** From Bohemia; d. in Herrnhut, 1739.

494. **John Andreas Clement.** Unmarried. From Bohemia. d. in Herrnhag, 1740.

495. **Dorothea Schmidt,** m.n. Neisser, daughter of Jacob (No. 4). b. October 19, 1729, in Herrnhut. Married November 30, 1765, John Schmidt.

496. **Anna Fiedler,** daughter of No. 65. (See No. 387.) d. 1727 in Herrnhut.

497. **Johann Klos,** son of Michael (No. 67).

498. **George Pietsch,** son of No. 60. d. 1737 in Herrnhut.

499. **David Pietsch,** son of No. 60. b. June 30, 1742, in London.

500. **Anna Teuscher,** daughter of No. 109. d. 1744 in Herrnhut.

501. **Lorenz Linners,** son of Michael (No. 69).

502. **John David Neisser,** son of Nos. 6 and 8. b. in Herrnhut, April 11, 1745.

503. **Christian Neisser,** a little son of Nos. 6 and 7. d. in Herrnhut 172—.

504. **John George Neisser,** a little son of Nos. 6 and 8. d. in Herrnhut.

505. **Dorothea Neisser,** a little daughter of Nos. 6 and 8. d. in Herrnhut.

506. **Anna Nitschmann,** a little daughter of Nos. 19 and 20. d. in Wetterau 1741.

507. **Maria Magdelena Nitschmann,** little daughter of Nos. 19 and 20. d. 1740 in the Wetterau.

508. **Anna Neisser,** little daughter of Nos. 4 and 5. See also No. 386. b. in Moravia 1719; d. in Berthelsdorf middle of September, 1722. "The first Moravian burial in Upper Lusatia."

509. **Ignatius Teltschig,** little son of Nos. 26 and 27. d. 1747 in the Wetterau.

510. **Christian David Rohleder,** little son of Nos. 35 and 36. d. in Herrnhut 1733.

511. **Anna Rohleder,** little daughter of Nos. 35 and 36. d. in Herrnhut 1738.

512. **Regina Thiel,** m.n. Demuth, daughter of Nos. 412 and 413. d. March 6, 1779, in Tranquebar. Her husband, Peter Thiel, d. in Tranquebar 17—. (a) Peter Thiel. (b) Married Br. ———— Stahlmann, who died in Tranquebar.

513. **Martin Schenk,** ordained Deacon at the Synod at Lititz, October 23, 1768. b. November 12, 1733. From Zauchtenthal. Married September 2, 1778, to Anna Maria Kling, of Rapho in Lancaster Co., who was born January 12-23, 1739. They moved to Hope, N. J., September 1778.

514. **Dorothea Ballenhorst,** m.n. Teucher. Ordained Deaconess 1747. (See No. 109.) b. April 12, 1718; d. at Lichtenfels, Greenland, November 8, 1766. Emigrated May, 1731, from Kunewalde. Married 1755 Michael Ballenhorst.

515. **Ferdinand Demuth.** Son of No. 412.

516. **Anna Watschek,** little daughter of Hans Watschek. d. in Herrnhut 1732.

517. **John Samuel Liebisch,** "Ledige Brueder Pfleger" in Zeist. Son of No. 114. Born circa 1738 in Herrnhut. Ordained Presbyter at Barby, February 15, 1775. Went to Labrador, Married February 12, 1775, to Anna Dorothea Weber. She was ordained acolyte February 15, 1775. They reached Nain August 16, 1775. In January, 1784, he was elected elder at Barby.

518. **Christian David Liebisch.** Son of No. 114. Missionary to the East Indies. b. 1735 in Herrnhut; d. February 23, 1780, at Nancanwery on the Nicobar Islands.

519. **Johanna Liebisch,** daughter of No. 114. Wife of Carl Siegmund Weinocke. b. in Bethlehem, December 15, 1745. Married October 25, 1771. 1. Johanna, b. March 4, 1773; d. January 29, 1774.

520. **Zacharias Hirschel,** Bohemian name, Gecinek. Pastor in Berlin. From Bohemia.

521. ———— **Krausa.**

522. **Balthasar Dworzinsky,** b. January 6, 1720. Married Anna Margaret Eleanor Sensemann, who was born September 27, 1721. 1. Regina, d. 1750 in the Wetterau.

523. **John Anton Gewinn,** b. August 2, 1718.

524. **Dorothea Gewinn.**

525. **Catharine Hirschel.**

526. **Michael Tanneberger.** (See also No. 581.) Emigrated in October, 1753, and reached Gnadenfrei, December 31. Married

527. **Rosina Weber,** daughter of George Weber, 1732. She was born 1708 and died at Gnadenfrei, April, 1763. They had two sons.

528. **Lucas Paresch.** b. October 18, 1722; d. April 27, 1863. From Dornko, near Koeniggratz, in Bohemia. Married: (a) Anna Lob, a widow. b. ———. Four children from the second wife.

529. **John Kopatschek.** d. at Ruecksdorf, April 11, 1763. b. at Radbori "im Czasbauer Kreise." Emigrated to Hennersdorf and thence to Berlin 1734. Later to Bohemia and back to Berlin, 1737.

530. ——— **Neskunda.** b. April 5, 1690; d. March 15, 1763, at Niesky. Emigrated 1735, from Bohemia to Zittau, then to Hennersdorf, and July 9, 1753, to Niesky. Married 1713, at Kolin to ———. Five sons and three daughters. One son and three daughters in the church. One daughter remained in Bohemia.

531. **John Seifert,** father of No. 405. Master weaver in Christian Spring. From Bohemia. 1. Franz, No. 405. 2. George.

532. **Susanna Peiter,** m.n. Fakesch. Her father, Christopher Fakesch. Father and mother were emigrants from Bohemia. Her grandfathers on both sides emigrated from Bohemia. b. February 27, 1711; d. April 24, 1760, in Silesia. Emigrated with her husband from Daezdorf, in Silesia, 1735, to Herrnhut. Deaconess June 14, 1758. Married Fred Peter 1731.

533. **Anna Muenster,** sister of No. 218. d. single, 1755. Emigrated from Zauchtenthal, 1729, with her mother Anna, brother Paul, and sisters Judith and Anna, under the leadership of her brother John, who had emigrated 1727.

534. **Melchior Till.** From Zauchtenthal. d. in Herrnhut.

535. **George Schindler,** of Bethlehem. (Also No. 260.) b. 1727, March 30. Emigrated December 1, 1749, from Zauchtenthal to Koesnitz; February 7, 1750, to Gnadenfrei. Married August 11, 1772, Magdalena Wezel.

535. **John Schindler,** the so-called "Schuster Hans." (See also No. 463.) Emigrated to Herrnhut and later to Hungary, where he died.

536. **Mathew Rieger.** (See also No. 467.) Emigrated from Kunewalde to Herrnhut in 172—. Later to Siebenbuerge and married there.

537. **Thomas Rieger.** (See also No. 466.) Emigrated from Kunewalde to Herrnhut in 172—. Later returned to Moravia.

538. **Ferdinand Demuth.** Son of No. 412.

539. **Elizabeth Leupold,** (See also No. 430.) Widow of George Leupold, who died in Bohemia, 1714; d. in Herrnhut 1733. Emigrated from Wischstaedtel in Bohemia, with her daughters Nos. 414 and 415, March 10, 1727. 1. Augustin, No. 431. 2. Tobias, No. 396. 3. Regina, No. 414. 4. Anna Maria, No. 415. 5. Rosina No. 416. 6. Anna, No. 434.

540. **Anna Uhlman.** Sister of No. 336. (See also No. 334.) Emigrated March 27, 1744, with Nos. 336 and 309. From Zauchtenthal.

541. **Polycarpus Miller.** Episc. Frat. b. June 13, 1684; d. in Silesia 1747. Chosen bishop at Synod of Gotha, consecrated July 9, 1740, in Marienburg.

542. **Anton Lawatsch.** b. October 4, 17—.

543. **Ernst Julius,** of Seidlitz. b. October 10, 1695.

544. **John. Fred. Schober.** d. in Holland, 1736. Emigrated 1735, with his father (No. 460). From Hoffmansdorf in the Parish of Roemerstadt.

545. **Elisabeth Einbische,** little daughter of Nos. 114 and 115. d. in Bethlehem 174—.

546. **Rosina Krause,** wife of Samuel Krause. 1. Samuel, b. at Nazareth, April 13, 1751; d. at birth.

547. **Rosina Hinkel,** sister to No. 488. Married later (a) Pfahl; (b) Walner; (c) Ballenhorst. From Kunewalde.

547½ **Judith Muenster.** (See 173.) Sister to Nos. 71 and 218. From Zauchtenthal. Married: (a) Andreas Hikel, No. 171; (b) John Schur, who d. on St. John, January 5, 1750. (c) ——— Neisser.

548. **Rosina Muenster,** sister of Nos. 218 and 71. Married George Pietsch (No. 60). Emigrated 1727, with Martin Rohleder.

549. **Joseph Moeller.** From Bohemia. Married August 19, 1745, to Catharine Koch.

550. **Andreas Seifert.** b. February 25, 1723. d. May 27, 1758. Emigrated April 11, 1743, from Niederlipsche, Bohemia.

551. **Paul Hennig.** b. January 1, 1715, at Fribus in German Bohemia. Came from Nuremberg to Herrnhag April 26, 1743.

552. **George Wenzel Golkowsky.** b. February 23, 1725, at Teschen, in Upper Silesia. Emigrated September 9, 1737, to Herrnhut.

553. **Andreas Braksch.** b. 1702, in Upper Silesia. To Herrnhut 1739. Converted by Christian David.

554. **Samuel Wertke.** b. May 6, 1722. At Lorgang in Silesia. Emigrated May 23, 1743, to Herrnhut.

555. **Susannah Helena Golkowsky.** Sister of No. 552. b. June 8, 1716, at Teschen, in Upper Silesia. Married John Michael Leiterbach.

556. **John Anton Gewinn.** (See also 523.) b. August 2, 1718. From Bohemia.

557. **Frederick Petschin.** b. August 8, 1707, in Silesia, of Bohemian ancestry.

558. **Elizabeth Petschin.** His wife. b. March 20, 1716.

559?. **Christian Gottlieb Krael?** b. January 14, 17—; d. 1744. Unmarried. Was saved from shipwreck January 17, 1740.

560. **Frederick Martin.** d. 1750. From Silesia. Ordained January 25, 1737.

561. **Catherin Gewinn.** m.n. unknown. b. 1694; d. at Niesky, March 13, 1753. Emigrated October 15, 1724, from Zereskwiz, in Bohemia, not far from Strzibz and Iglan, and went to Zittau. Married 1717, to ——— Gewinn. Eight children.

562. **Paul Wotthmar.** b. June 28, 1705; d. in Berlin March 31, 1755. Emigrated from Bohemia 1735.

563. **Monika Elias.** b. at Grossmant in Bohemia; d. at Ruexdorf April 17, 1755.

564. **Rosina Kisselona,** a widow. The mother of Sr. Hirschel. b. at Lipstadt, in Bohemia; d. at Ruexdorf, June 9, 1755. Emigrated 1736 with three children to Gebshartsdorf.

565. **——— Koble.** Emigrated from Routenberg in Moravia, 1751, to Gnadenfrei.

566. **His Wife.**

567. **Rosina Proske,** m.n. Fritsch. b. December, 1721; d. February 16, 1756, at Seiteschein in Lithuania. Emigrated from Zauchtenthal 1743, February 2, to Koensitz, later to Herrnhut. Married ——— Proske of Koesnitz, 1746, at Marienberg.

568. **Johann Czerny,** of Bohemia. Received permission to remain in Herrnhut August 24, 1773.

569. **Marianna Dittner.** b. October 22, 1702, at Schleuxawiz, in Bohemia; d. at Gnadenfrei, October 29, 1772. Came to Gnadenfrei from Upper Silesia 1756. Unmarried.

570. **George Schedewig.** b. 1678 at Werrhowina in Bohemia; d. at Niesky, October 6, 1755. Emigrated to Silesia 1741, and became acquainted with the Brethren there.

571. **Elizabeth Anton,** a married woman. Daughter of No. 438.

572. **Rosina Stuschike,** From Bohemia. Daughter of Steyberwitz, in Silesia, 1747.

573. **David Schneider.** (See also 468.) Brother of Nos. 195, 220, 281 and 258. Emigrated to Braunitz, near Pauhritz.

574. **Anna Kowarsche,** m.n. Willame. Zacharias Hirschel, of Gelinek, Bohemia, was her son-in-law. b. 1702 at Herspitz, in Moravia; d. in Berlin, March 10, 1773. Emigrated July 2, 1746, to Berlin, and joined the Brethren there. Seven children.

575. **Anton Joseph Tuport.** From Satzer Kreise, in Bohemia. He came to Gnadenfei 1773. Admitted to congregation November 14, e.a.

576. **John Peter Fritsch.** b. July 13, 1709, at Freiwalde, in the Duchy of Glotz. Came to Gnadenfrei with his wife May, 1752. Married Maria Elizabeth Ruprecht, who died May 12, 1761, at Gnadenfrei. Four sons and four daughters.

577. **Franz Herodicz.** From Bohemia. Came to Herrnhut April 8, 1774, with his brother's widow and two children. Taken into the congregation at Herrnhut, September 30, 1774.

578. **John George Hershal.** b. April 16, 1711.

579. **Anna Kreitsche,** m.n. Boschena. d. in Berlin, August 30, 1773. From Breitenthal in Bentomischer Kreiss. Emigrated with her husband 1732 to Gerlachsheim; 1737 to Berlin. Married, 1726, Thomas Kreitsche. One son and seven daughters.

580. **Dorothea Pospischill,** m.n. Zaudike. b. 1719, at Hermanitz, near Litomichel, in Bohemia. d. December 26, 1773, in Berlin. Emigrated with family, 1733, to Gertachsheim, and in 1737 to Berlin. Married, 1749, to John Pospischill. 1. Anna Dorothea, d. 1755 in Berlin.

581. **Michael Tanneberger.** (Also No. 526.) Widower. b. circa 1686; d. in Gnadenfrei November 27, 1774. Emigrated December 31, 1753, to Gnadenfrei.

582. **Carl Urban.** b. 1720, at Zdiarek, in Koeniggraetzen Kreise, in Bohemia; d. in Berlin August 17, 1774. His father brought him from Bohemia to Gerlachsheim, and in 1737 he went to Berlin. Married twice. From first wife, five children. From second wife, one child.

583. **Matthew Pochobratsky.** b. 1710, at Lititz, in Bohemia; d. in Berlin, August 18, 1774. Emigrated to Zittau, then to Niesky. Taken into the congregation at Herrnhut 1746.

584. **Susannah Helena Lauterbach,** m.n. Golkowsky. Sister of No. 552. d. February 24, 1777, at Ruksdorf, near Berlin. From Teschen in Upper Silesia. Married, 1742, John Michael Lauterbach, in Herrnhag.

585. **Johann Zacharias.** From Moravia. Married: (a) ————. (b) Anna Boehnisch, widow of Frederick Boehnisch, September 8, 1765. Sister of No. 192.

586. **John Nitschmann.** d. at Madras, April 5, 1776, on his journey to Nicobar. "Ein freilediger Bruder."

587. **John Gottlieb Ernst Heckewaelder.** Son of No. 212. b. in Bedford, Eng., March 12, 1743. Came to Bethlehem April 20, 1752. Missionary among the Indians in Ohio. Acolyte March 12, 1778; Deacon March 13, e. a., in Lititz.

588. **John Beck,** (See also No. 607.) Greenland missionary. d. at Lichtenfels, in Greenland, March 19, 1777. Married Rosina Stach (No. 343). Daughter of No. 278.

589. **Jacob Tiel.** Missionary in St. Thomas. Married Rosina Haschke June 15, 1777, at New Herrnhut, on St. Thomas.

590. **John Kucheran,** father of the Sarepta congregation in Russia. d. in Berlin, March 13, 1775, at age of 58. 1. A son in Sarepta. 2. A daughter who left the Brethren.

591. **John Kaplan.** b. November 25, 1717; d. in Rixdorf, near Berlin, March 4, 1775. From Skutsch in the Reichenburger in Bohemia. Emigrated, 1744, to Minster and then to Berlin; 1748 to Niesky; 1751 to Berlin; 1774 to Rixdorf. Married, 1752, in Berlin, to Maria Prokesah, who d. 1769. Two sons and three daughters.

592. **Catherine Weiprachtitzke,** a widow. b. in Bohemia; d. December 13, 1775. From the Landskroner Domaine. Emigrated with her husband and six young children to Rixdorf. Married 1728 to ———— ————, who died November 12, 1756.

593. **Augustin Schies,** of Moravia. Single. Was taken into the congregation February 4, 1776, at Pawlowitzky.

594. **Eva Brachatschin,** m.n. Malciheluak. b. circa 1786; d. April 26, 1775. A widow at Niesky. Emigrated from Koutschitz, on Moravian border, to Upper Silesia, and then to Niesky, 1745. One son died in Upper Silesia. Two daughters died before her at Niesky.

595. **Wenzel Slatuik,** Reformed Bohemian "Schuldiener," at Rixdorf, near Berlin. This man, on his death bed, by letter requested the blessings of the elders of the Berlin Bohemian Brethren Congrega-

tion; and in his epistle he related how, on the 13th of March, 1735, he was an invited witness of the ordination of Br. David Nitschmann as bishop, by Bishop Ernest Jablonsky. Another witness, Janik, had also remained through life a firm friend and believer in the Brethren. Slatnik d. 1775, and was buried Good Friday, April 14.

596. **Anna Kissela.** Daughter of old mother Reimann. b. 1719-20; d. July 23, 1775. Emigrated from Jenkowiz, in Bohemia, with her parents, to Gebhartsdorf, and in 1764 to Berlin. Married, 1745, ——— Kissela. 1. Dorothea. 2. ————.

597. **Maria Leschinar,** a widow. b. circa 1701; d. at Rixdorf, September 20, 1775.

598. **Wenzel Bonar,** a married brother. b. circa 1713; d. at Rixdorf, October 20, 1775.

599. **Matthew Prokopek.**
John Prokopek. "A pair of lovable Brethren." Escaped from imprisonment in Bohemia in Spring, 1776, and reached Berlin August 26.

600. **Elisabeth Keetschar,** m.n. Kowarsch. b. March 1713; d. in Berlin, August 23, 1775. Emigrated from Hercpitz, near Bruenn, in Moravia, to Muensterburg in Silesia, and to Berlin in 1743. Married 1738.

601. **Magdalena Fihal,** b. 1712. From Tunnow in Bohemia, to Gerlachsheim and in 1737 to Berlin, when Pastor Schultz went there. A single sister.

602. **Maria Kubask.** d. in Berlin, July 12, 1776, aged 66 years. Emigrated with her husband 1737, from Bohemia to Hennersdorf, and e. a. to Berlin.

603. **Andreas Broksch.** b. October 14, 1703. d. at Bethlehem, July 5, 1779. Emigrated March, 1728, from Burgerwald, principality of Jaegersdorff, Silesia (formerly Moravia), to Meffersdorf, and May 14, 1735, to Herrnhut, with one son and one daughter. Married, 1730, to ————, who died at Bethlehem, September 20, 1758. Two sons and two daughters.

604. **Martin Powalka.** Deacon, April 26, 1778.

605. **Gottfried Seifert.** d. in Herrnhut, June, 1779.

606. **Martin Hadwig.** d. in Lapland, 1776. From Upper Silesia.

607. **John Beck.** (See also No. 588.) Missionary in Greenland, 1734-1777. Deacon 1746; Presbyter April 5, 1747. Born June, 1706; d. March 19, 1777, Lichtenfels, Greenland. Emigrated from Kreuzendorf, not far from Leibschitz in Upper Silesia, and came with his sister, Elizabeth Schoenbeck, to Herrnhut. His sister died on St. Thomas. He married Rosina Stach. Had five sons and four daughters.

608. **Judith Shukal.** Her father Jacob was a miller in Schoenau, Moravia; her mother, Dorothea Groelek. b. December 11, 1723; d. at Herrnhut July 5, 1777. Emigrated in November 1750 with her widow mother, and a party of 14 persons from Schoenau to Gnadenfrei. Her father died 1725. "Freiledig geblieben."

609. **Jacob Swihola.** b. 1701 in Bohemia. d. in Berlin June 5, 1777. Emigrated, 1731, to Zittau, and 1746 to Berlin. Married in Bohemia to Dorothea Diwitchin. 1. John Jacob, of Emmaus, Pa.; Deacon July, 1779, at Bethlehem, and married June 21, 1779, Anna Prizelius.

610. **Joh. Gottlieb Ernst Heckewaelder.** (See also No. 587.) Son of No. 212; grandson of No. 242. Married Sarah Oneberg, July 4, 1780, at Lichtenau, Ohio.

611. **Judith Neisser,** m.n. Jaeschke. Married 1680. (See No. 13.)

612. **David Schneider,** brother of John (No. 195). d. at Brauitz in Upper Silesia.

613. **Joh. Jacob Swihola, Jr.,** son of No. 609, which see.

614. **Daniel Thomas,** an old servant of the Bohemian Church. d. at Herrnhut, November 27, 1780.

615. **Andreas Budemansky.** From Haekericht, Seitendorf, near Neutitschein in Moravia. Joined the church at Pablowitzky, winter 1780.

616. **John Gilek,** a Bohemian "National Helper," in the service of the Brethren's Congregation at Berlin. d. at Berlin October 3, 1780.

617. **John Matema.** Emigrated single from Moravia to Berlin 1780.

618. **Wenzel Oudrzig.** Emigrated as single man from Moravia to Berlin 1780.

619. **Henrich Iorde.** March 10, 1714. From Upper Silesia.

620. **Johann Haus.** d. at Barnby in Surinam 1778.

621. **George Pakosta,** a faithful and blessed helper of the Bohemian Brethren Congregation in Berlin. b. December 15, 1699; d. October 2, 1779. Emigrated from Steinern Sedlitz in Bohemia in 1734 to Gerlachsheim, and in 1737 with Pastor Schultz to Berlin. Married 1722. His wife died October, 1765. 1. Daniel, a Lutheran preacher in Berlin; d. 1762. 2. Johann.

622. **Anna Swobda,** A married sister. b. September 29, 1702; d. in Niesky, July 17, 1780. Emigrated from Kastollihotte in Bohemia, with her husband, after having been visited by brethren from Zittau. Married Paul Swobda, in Bohemia. He d. 1755.

623. **Carl Matschek,** from Stramberg in Moravia.

624. **Elizabeth Neissem,** Unmarried. Emigrated from Salem in Moravia, October 4, 1776, to Pawlowitzky in Upper Silesia.

625. **Susanna Neisser,** sister of No. 624. Fourteen years old. Emigrated with No. 624. (See No. 624.)

626. **Matthew Rietz,** a mason and locksmith. From Seitendorf, South of Sehlen. Emigrated to Pawlowitzky, October 25, 1776, with his wife.

627. **Catharine Rietz.** 1. Andreas.

628. **Andreas Schiep,** and

629. **Julianna Schiep,** his wife. From Sehlen. Emigrated October 25, 1776, to Pawlowitzky, after baptism of their daughter Barbara. 1. Franz. 2. Helena. 3. Barbara, b. 1776, October 22. d. November 2.

630. **Paul Rosner,** a farm servant, single. From Seitendorf to Pawlowitzky, October 25, 1776.

631. **Rosina Neisser,** a widow. From Seitendorf to Pawlowitzky, March 30, 1777.

632. **Juliana Peter,** a widow, and

633. **Juliana Peter, Jr.,** her daughter. Both from Seitendorf to Pawlowitzky, March 30, 1777.

634. **Juliana Berig,** unmarried. From Seitendorf to Pawlowitzky, March 30, 1777.

635. **Christian Renatus Heckewaelder,** son of No. 212. b. June 24, 1750, at Mirfield, Eng. Married ——— Nitschmann, daughter of Nos. 19 and 20. 1. Anna Christina, b. in Bethlehem, August 23, 1782.

636. **Thomas Juren,** an unmarried man. From Moravia to Berlin, November 13, 1780.

637. **Joseph Lorenz.** b. 1748; d. December 5, 1780, at Berlin. From Bohemia to Berlin, November, 1772.

638. **Unknown Family,** from Zauchtenthal to Gnadenfeld. February 12, 1781.

639. **Augustin Witthofsky,** admitted to church, November 19, 1780, at Gnadenfrei, as a single brother. From Moravia.

640. **John Larisch,** a single brother; b. May, 1733; d. at Gnadenberg, February 15, 1781. From Seitendorf in Moravia to Pawlowitzky June 3, 1775. Admitted to church November 8, 1777.

641. **John Holeschofsky.** d. April 25, 1781, in Berlin. Aged 82 years.

642. **Jan Janse.** b. December, 1726; d. April 24, 1781, in Rixdorf. Emigrated from Czerweny in Bohemia with his father 1742, to Ber-

643. **George Czulius.** d. at Purysburg, South Carolina 1739. From Zauchtenthal.

644. **David Czulius,** brother to No. 643 and to Rosina, the wife of Matthew Kremser. d. at Herrnhut 1748. Emigrated from Zauchtenthal, in Summer 1724, to Herrnhut. His five brothers had started in May e. a.

645. **Nicholaus Felix,** "A blessed witness among the Bohemians." From Bohemia.

646. **Anna Rosina Nitsche,** m.n. Seidel, daughter of David Seidel. A descendant of the early Brethren. b. May 7, 1714; d. in Herrnhut August 6, 1780. Emigrated with her husband from Polish Lissa to Herrnhut, June 29, 1743. Married John Nitsche, 1733, who died December 28, 1743, in Herrnhut. Four children. 1. ———— a helper among the single sisters in Sarepta.

(647) **Simon Peter.** b. 1743, April 2, in Herrndyk. Married to

(648) **Benigna Boener,** daughter of Nos. 421 and 422, on July 29, 1784, in Lititz. They went to Salem, August 27, 1784. His wife was born on St. Thomas, August 14, 1749.

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TOWNS AND VILLAGES.

List of towns and villages in Bohemia and Moravia, from which the Brethren emigrated from time to time: Lautenberg in Moravia, Stachewalde, Potewalde, Kunewalde, Himmelsreich, Hotzendorf, Senftleben, Sehlen, Seitendorf (Hoeckericht), Murk, Schoenau, Zauchtenthal, Mauchendorff, Barnsdorf, Stramburg, Wischstaedtel in Bohemia, Niederlipsche in Bohemia, Kadelsdorf in Bohemia, Milkendorf in Bohemia, Krumburg in Bohemia, Weisswasser in Bohemia; Rothwasser, in Bohemian Czerweni; Herspitz in Moravia; Hocke in Bohemia; Neu Hoffmansdorff, near Roemerstadt in Moravia; Cziternitz, near Leutmenitz in Bohemia; Domko, near Koeniggratz in Bohemia; Radborg in Czasbauer Kreise in Bohemia; Schwarz-Kastoley in Bohemia; Fribus, in "Deutsch-Boehmen;" Zereskwitz in Bohemia; Werhowina in Bohemia; Schlausowiz in Bohemia; Freiwalde, in Principality of Glatz; Breitenthal, in the Lautonischer Kreise in Bohemia; Zerawitz in Moravia; Gros-Manuth in Bohemia; Eipstadt in Bohemia; Krumberg in Moravia.

LIST OF MEMBERS.

* Life Members. † Associate Members.

*Adams, Mrs. Samuel, Bethlehem, Pa., (1899)
Andrews, Mark J., Nazareth, Pa., (1910)
Andrews, Miles L., Philadelphia, Pa., (1906)
Atherton, Thomas H., Wilkes-Barre, Pa., (1896)

Bachman, Irving G., Nazareth, Pa., (1900)
Bahnson, Rev. George F., West Salem, Ill., (1887)
Bahnson, Mrs. George F., West Salem, Ill., (1888)
Bahnson, Miss Elizabeth, Utica, N. Y., (1902)
Bardill, John F., Nazareth, Pa., (1887)
Baum, George L., Bethlehem, Pa., (1895)
Beck, A. R., Lititz, Pa., (1858)
Beck, James M., New York, N. Y., (1888)
Beck, Wilson E., Nazareth, Pa., (1890)
Beckel, Clarence E., Bethlehem, Pa., (1909)
Becker, Mrs. Eleanor, Bethlehem, Pa., (1908)
*Beckler, Mrs. Sarah C. E., Lititz, Pa., (1905)
Beitel, Charles H., Nazareth, Pa., (1888)
*Beitel, John F., Nazareth, Pa., (1870)
Beitel, R. O., Nazareth, Pa., (1867)
Beitel, Mrs. R. O., Nazareth, Pa., (1907)
*Bell, Edward J., Philadelphia, Pa., (1864)
*Bell, Miss Emily, Philadelphia, Pa., (1864)
*Bell, Miss Laura, Philadelphia, Pa., (1868)
Betge, Alfred C., Bethlehem, Pa., (1908)
Bishop, Emil J., Bethlehem, Pa., (1879)
Blum, Rev. S. J., Nazareth, Pa., (1872)
*Borhek, James T., Bethlehem, Pa., (1897)
*Borhek, Mrs. James T., Bethlehem, Pa., (1897)
*Borhek, Morris A., Bethlehem, Pa., (1894)
*Borhek, Mrs. Morris A., Bethlehem, Pa., (1894)
*Brodhead, Albert, Bethlehem, Pa., (1888)
Brodhead, Mrs. Charles, Bethlehem, Pa., (1893)
Brunner, C. Otto, Bethlehem, Pa., (1869)
Brunner, Eugene A., Bethlehem, Pa., (1908)
*Brunner, Franklin H., Bethlehem, Pa., (1881)

Chandler, George A., Bethlehem, Pa., (1910)
Clewell, Rev. John H., Bethlehem, Pa., (1910)
Clewell, Mrs. Ruth, Wilkinsburg, Pa., (1906)
Clifton, Mrs. Edward C., (1907)
†Coffin, Prof. S. J., Easton, Pa., (1872)
Conlin, Frederic, Plainfield, N. J., (1904)
Connolly, Mrs. Emily F., Nazareth, Pa., (1887)
Connolly, William A., Nazareth, Pa., (1910)
Crawford, Samuel D., Philadelphia, Pa., (1887)
Crawford, Walter, Nazareth, Pa., (1888)
Crawford, Mrs. Walter, Nazareth, Pa., (1895)
†Culin, Prof. Stewart, Brooklyn, N. Y., (1897)
DeReamer, Clinton, Nazareth, Pa., (1910)

DeReamer, Mrs. Clinton,
Nazareth, Pa., (1910)
*Denham, Edward,
New Bedford, Mass., (1879)
Derr, Miss Martha,
Lititz, Pa., (1888)
*Desh, Harrison C.,
Bethlehem, Pa., (1882)
Desh, Orlando B.,
Bethlehem, Pa., (1887)
Desh, Mrs. Orlando B.,
Bethlehem, Pa., (1897)
Detterer, Mrs. Caroline,
Bethlehem, Pa., (1900)
Detterer, W. Ernst,
Bethlehem, Pa., (1910)
Detwiller, Mrs. J. W.,
Bethlehem, Pa., (1888)
Diefenderfer, John G.,
Allentown, Pa., (1896)
Diefenderfer, Mrs. John G.,
Allentown, Pa., (1896)
Dodson, Charles M.,
Bethlehem, Pa., (1890)
Dodson, Mrs. Charles M.,
Bethlehem, Pa., (1890)
Dodson, C. Miner,
Bethlehem, Pa., (1895)
*Dodson, Mrs. James S.,
Bethlehem, Pa., (1895)
Doster, Ezra A.,
Bethlehem, Pa., (1898)
Doster, Herman A.,
Bethlehem, Pa., (1888)
Doster, Mrs. Herman A.,
Bethlehem, Pa., (1900)
Doster, W. Emil,
Bethlehem, Pa., (1877)
Drake, Mrs. Benjamin L.,
Bethlehem, Pa., (1909)

Eberman, G. William,
Bethlehem, Pa., (1904)
*Eggert, Miss Frances,
Bethlehem, Pa., (1900)
Eggert, Harry B.,
Bethlehem, Pa., (1881)
*Ellis, Frank H.,
Philadelphia, Pa., (1869)
Etschman, Miss Emily F.,
Nazareth, Pa., (1911)
†Ettinger, Prof. George F.,
Allentown, Pa., (1910)
Eysenbach, Louis,
Philadelphia, Pa., (1888)

*Fackenthal, B. F., Jr.,
Easton, Pa., (1910)
†Fehr, O. L.,
Easton, Pa., (1904)
Fenner, Mrs. Francis,
Bethlehem, Pa., (1905)
Fetter, Marcus,
Bethlehem, Pa., (1869)
Fichter, A. B.,
Bethlehem, Pa., (1898)
Fichter, Mrs. A. B.,
Bethlehem, Pa., (1898)
Francis, J. T.,
New York, N. Y., (1888)
French, Mrs. Laura A.,
Forty Fort, Pa., (1892)
Fries, Miss Adelaide,
Winston-Salem, N.C., (1907)
*Frueauff, W. Herman,
Bethlehem, Pa., (1871)
Fry, James S.,
Nazareth, Pa., (1906)
Fulmer, Mrs. Joseph H.,
Nazareth, Pa., (1904)

Gapp, Rev. Samuel H.,
Bethlehem, Pa., (1901)
Geiger, Miss Rowenna,
Philadelphia, Pa., (1899)
Gerdsen, Rev. H. A.,
Lancaster, Pa., (1888)
Gerlach, E. Jacob,
Bethlehem, Pa., (1900)
Giering, Mrs. Caroline,
Bethlehem, Pa., (1908)
Giering, Miss Clara E.,
Nazareth, Pa., (1888)
Giering, John F.,
Nazareth, Pa., (1888)
†Gram, J. P.,
New York, N. Y., (1904)
Greenfield, Rev. John,
Nazareth, Pa., (1905)
Greenfield, Mrs. John,
Nazareth, Pa., (1905)
Greider, Rev. E. C.,
West Indies, (1874)
Groman, Edward S.,
Bethlehem, Pa., (1905)
*de Groot, A.,
Staten Island, N. Y., (1880)
*Grosch, H. E.,
Lititz, Pa., (1887)

Haas, Miss Theresa G.,
Nazareth, Pa., (1906)
Hacker, H. H.,
Nazareth, Pa., (1900)
*Hagen, Rev. E. S.,
Lititz, Pa., (1909)
*Hagen, Mrs. E. S.,
Lititz, Pa., (1909)
Halliwell, George,
Bethlehem, Pa., (1898)

Hamilton, Arthur B.,
Philadelphia, Pa., (1910)
Hamilton, William H.,
Washington, D. C., (1886)
*Hamilton, Rt. Rev. I. T.,
Germany, (1871)
*Hammann, Ellis C.,
Philadelphia, Pa., (1901)
*Hammann, Mrs. H. P.,
Philadelphia, Pa., (1894)
Hark, Dr. J. Max,
Lebanon, Pa., (1895)
*Harvard University,
Cambridge, Mass., (1901)
Hartzell, Miss Emily F.,
Nazareth, Pa., (1894)
Harvey, Charles E. W.,
†Hay, Thomas A. L.,
Easton, Pa., (1904)
*Henry, Miss Clara,
Nazareth, Pa., (1865)
*Henry, Edward T.,
Nazareth, Pa., (1889)
Henry, Granville,
Nazareth, Pa., (1857)
*Henry, Mrs. Granville,
Nazareth, Pa., (1868)
Henry, Miss Harriet L.,
Nazareth, Pa., (1908)
Henry, Miss Helen M.,
Nazareth, Pa., (1905)
*Henry, Robert W.,
Nazareth, Pa., (1888)
*Henry, Miss Sophie L.,
Nazareth, Pa., (1863)
*Henry, William Eugene,
Nazareth, Pa., (1888)
*Henry, William,
Haddonfield, N. J., (1907)
*Hesse, Miss Marie,
Bethlehem, Pa., (1888)
Hoch, Rev. William H.,
Rochester, N. Y., (1871)
*Holland, Rev. William J.,
Pittsburgh, Pa., (1884)
†Holt, Jacob H.,
Easton, Pa., (1896)
†Huth, Frank,
Nazareth, Pa., (1896)

†Israel, Rev. George R.,
Brooklyn, N. Y., (1887)

*Jacobson, Rev. H. A.,
Bethlehem, Pa., (1867)
*Johnston, Archibald,
Bethlehem, Pa., (1892)
*Johnston, Mrs. Archibald,
Bethlehem, Pa., (1886)
Johnson, Dr. F. C.,
Wilkes-Barre, Pa., (1896)
*Jones, William A.,
Bethlehem, Pa., (1882)
*Jordan, Dr. Ewing,
Philadelphia, Pa., (1868)
*Jordan, Frank,
Philadelphia, Pa., (1868)
Jordan, Miss Helen,
Philadelphia, Pa., (1906)
*Jordan, John W.,
Philadelphia, Pa., (1859)
Jordan, Mrs. John W.,
Philadelphia, Pa., (1906)
*Jordan, Rev. Walter,
Philadelphia, Pa., (1872)

Kable, J. Leonard,
York, Pa., (1907)
Kampmann, Miss Laura,
Bethlehem, Pa., (1908)
Kampmann, Theo. F.,
Bethlehem, Pa., (1888)
Kampmann, Mrs. Theo. F.,
Bethlehem, Pa., (1895)
Keck, Winfield S.,
Bethlehem, Pa., (1895)
Kemper, Rev. Manuel E.,
Bethlehem, Pa., (1897)
Kern, Miss Anna M.,
Nazareth, Pa., (1911)
Kern, Edward C.,
Nazareth, Pa., (1879)
*Kessler, Harvey W.,
Bethlehem, Pa., (1888)
*Kessler, Mrs. Harvey W.,
Bethlehem, Pa., (1909)
*Kessler, Miss Kathleen A.,
Bethlehem, Pa., (1909)
†Klein, Prof. Joseph H.,
Bethlehem, Pa., (1900)
Klinker, Frank J.,
Bethlehem, Pa., (1896)
Klinker, Mrs. Frank J.,
Bethlehem, Pa., (1896)
*Kluge, Rev. Edward T.,
Nazareth, Pa., (1857)
Knapp, Mrs. Clara,
Nazareth, Pa., (1893)
Knapp, Miss Margaret,
Nazareth, Pa., (1906)
Knapp, Miss Mary,
Nazareth, Pa., (1906)
*Knauss, William V.,
Bethlehem, Pa., (1862)
*Knauss, Mrs. William V.,
Bethlehem, Pa., (1886)
*Knight, J. Frank,
Philadelphia, Pa., (1881)

Krause, Albert E.,
Bethlehem, Pa., (1910)
*Krause, Arthur C.,
Bethlehem, Pa., (1888)
Krause, Mrs. C. W.,
Bethlehem, Pa., (1892)
Krause, Edward J.,
Bethlehem, Pa., (1882)
Krause, Eugene F.,
Bethlehem, Pa., (1896)
Krause, George Fred.,
Bethlehem, Pa., (1892)
Krause, Mrs. George Fred.,
Bethlehem, Pa., (1905)
Krause, Henry A.,
Bethlehem, Pa., (1896)
Krause, Mrs. Henry A.,
Bethlehem, Pa., (1897)
Krause, Miss Iva,
Bethlehem, Pa., (1904)
*Krause, J. Samuel,
Bethlehem, Pa., (1868)
Krause, Robert P.,
Bethlehem, Pa., (1910)
Kreider, Rev. Charles D.,
Lititz, Pa., (1891)
Kreider, Mrs. Charles D.,
Lititz, Pa., (1899)
Kunkel, Miss Fannie M.,
Nazareth, Pa., (1902)
Kunkel, Frank,
Nazareth, Pa., (1877)

†Laciar, Mrs. Dr. H. J.,
Bethlehem, Pa., (1907)
†Laramy, Charles,
Bethlehem, Pa., (1898)
†Laramy, Robert E.,
Phoenixville, Pa., (1898)
Laubach, John R.,
Nazareth, Pa., (1908)
*Lehman, J. George,
Bethlehem, Pa., (1890)
*Leibert, Aug. H.,
Bethlehem, Pa., (1870)
Leibert, Mrs. Aug. H.,
Bethlehem, Pa., (1904)
Leibert, Miss Florence,
Bethlehem, Pa., (1908)
Leibert, Joseph M., Jr.,
Bethlehem, Pa., (1895)
Leibert, Rt. Rev. M. W.,
New York, N. Y., (1881)
Leibert, Mrs. M. W.,
New York, N. Y., (1895)
Leibert, Mrs. Owen F.,
Bethlehem, Pa., (1908)
Leibert, R. W.,
Bethlehem, Pa., (1881)

Leibfried, L. F.,
Bethlehem, Pa., (1868)
Leibfried, Mrs. L. F.,
Bethlehem, Pa., (1895)
Lennox, Rev. F. E.,
Bethlehem, Pa., (1907)
Leopold, Mrs. D. M.,
Nazareth, Pa., (1907)
*Leoser, John,
Morristown, N. J., (1895)
*Leoser, Thomas S.,
Morristown, N. J., (1894)
*Library, Theological Seminary,
Germany, (1904)
*Lippincott, Mrs. H. H.,
Riverton, N. J., (1901)
Loux, Ephraim,
Nazareth, Pa., (1888)
Luckenbach, Miss Eliza R.,
Bethlehem, Pa., (1902)
*Luckenbach, F. E.,
Bethlehem, Pa., (1907)
*Luckenbach, Mrs. F. E.,
Bethlehem, Pa., (1892)
†Luckenbach, M. A.,
Bethlehem, Pa., (1907)
Luckenbach, Samuel D.,
Bethlehem, Pa., (1892)
Luckenbach, Mrs. Samuel D.,
Bethlehem, Pa., (1887)

Mack, Mrs. Mary,
Nazareth, Pa., (1907)
Mackie, Mrs. W. H. R.,
Chicago, Ill., (1905)
McManus, Charles V.,
Philadelphia, Pa., (1888)
†Marks, Prof. Charles A.,
Allentown, Pa., (1906)
Martin, Frank H.,
Nazareth, Pa., (1888)
Martin, Mrs. Frank H.,
Nazareth, Pa., (1902)
Maus, John J.,
Nazareth, Pa., (1897)
Maus, Mrs. John J.,
Nazareth, Pa., (1903)
Maynes, James F.,
Bethlehem, Pa., (1897)
Maynes, Mrs. James F.,
Bethlehem, Pa., (1897)
†McClure, Mrs. B. B.,
Bath, Pa., (1908)
*Merriman, Prof. M.,
New York, N. Y., (1888)
*Meyers, Harry J.,
Bethlehem, Pa., (1902)
*Meyers, Mrs. Harry J.,
Bethlehem, Pa., (1890)

Meyers, Mrs. Minerva,
Bethlehem, Pa., (1908)
Milchsack, Miss Anna M.,
Bethlehem, Pa., (1894)
Milchsack, William H.,
Nazareth, Pa., (1889)
Miller, Aaron S.,
Allentown, Pa., (1904)
Miller, Conrad,
Nazareth, Pa., (1897)
Moench, Rt. Rev. C. L.,
Bethlehem, Pa., (1887)
Moore, Rev. O. Eugene,
Staten Island, N. Y., (1899)
Moses, Rev. Walter V.,
Bethlehem, Pa., (1910)
*Myers, Mrs. J. Upton,
Bethlehem, Pa., (1901)

Neisser, Charles H.,
Bethlehem, Pa., (1869)
*New York State Library,
Albany, N. Y., (1902)
*Nitzsche, Prof. George E.,
Philadelphia, Pa., (1906)

Odenwelder, S. R.,
Nazareth, Pa., (1892)
*Oerter, Rev. A. L.,
Graceham, Md., (1884)
Oerter, Rt. Rev. E. A.,
Canal Dover, O., (1862)
Orstforss, Mrs. Dora,
Easton, Pa., (1897)

*Pemsel, J. F.,
London, Eng., (1876)
Pohl, Dr. H. C.,
Nazareth, Pa., (1906)
Pohl, Mrs. H. C.,
Nazareth, Pa., (1888)
Pownall, Mrs. Anna M.,
Bethlehem, Pa., (1887)
Prince, A. C.,
Bethlehem, Pa., (1891)
Prince, Mrs. A. C.,
Bethlehem, Pa., (1891)

Rau, Prof. A. G.,
Bethlehem, Pa., (1888)
Rau, Mrs. A. G.,
Bethlehem, Pa., (1890)
*Rau, Eugene A.,
Bethlehem, Pa., (1869)
*Rau, Mrs. Eugene A.,
Bethlehem, Pa., (1894)
Reinhard, Osman F.,
Bethlehem, Pa., (1909)
†Reinheimer, John F.,
Nazareth, Pa., (1899)
Reusswig, H. J. F.,
Nazareth, Pa., (1905)
Rice, Mrs. Emma,
Bethlehem, Pa., (1897)
Rice, Mrs. Fred J.,
Bethlehem, Pa., (1894)
*Rice, Robert H.,
Winston-Salem, N.C., (1904)
Rickert, Joseph H.,
Nazareth, Pa., (1910)
Ricksecker, Robert E.,
Nazareth, Pa., (1910)
*Riegel, G. William,
Bethlehem, Pa., (1895)
Ritter, Mrs. Mary E.,
Phillipsburg, N. J., (1906)
*Romig, Rev. C. E.,
Antigua, B. W. I., (1888)
Romig, Rev. William H.,
Easton, Pa., (1910)
Rominger, Charles H.,
Bethlehem, Pa., (1910)
Rondthaler, Rt. Rev. Edward,
Winston-Salem, N.C., (1906)
Rondthaler, Rev. Howard E.,
Winston-Salem, N.C., (1904)
†Roth, Rev. H. W.,
Greenville, Pa., (1888)
Rupp, H. W.,
Philadelphia, Pa., (1896)

Schneebeli, Miss Bertha,
Nazareth, Pa., (1890)
Schneebeli, Ellis C.,
Nazareth, Pa., (1904)
Schneebeli, Mrs. Ellis C.,
Nazareth, Pa., (1904)
Schneebeli, G. A.,
Nazareth, Pa., (1888)
Schneebeli, Mrs. G. A.,
Nazareth, Pa., (1888)
Schneebeli, Robert E.,
Montclair, N. J., (1888)
*Schropp, Abraham S.,
Bethlehem, Pa., (1865)
*Schropp, Mrs. Abraham S.,
Bethlehem, Pa., (1879)
Schultze, Rev. A.,
Bethlehem, Pa., (1879)
Schultze, Mrs. A.,
Bethlehem, Pa., (1899)
Schultze, William A. R.,
Philadelphia, Pa., (1897)
Schwarze, Mrs. Edmund,
Newfoundland, Pa., (1907)

Schwarze, Rev. William N., Bethlehem, Pa., (1903)
*de Schweinitz, Karl, Philadelphia, Pa., (1908)
*de Schweinitz, Rev. Paul, Bethlehem, Pa., (1887)
*de Schweinitz, Mrs. Paul, Bethlehem, Pa., (1900)
de Schweinitz, Prof. P. B., Bethlehem, Pa., (1888)
†Seiffert, George R., Philadelphia, Pa., (1906)
Shafer, Robert E., Nazareth, Pa., (1908)
Shields, Theodore W., Bethlehem, Pa., (1910)
Siegfried, Granville H., Easton, Pa., (1894)
*Smith, Mrs. A. A., Brooklyn, N. Y., (1890)
*Smith, Frederic W., Brooklyn, N. Y., (1890)
*Smith, Miss Mary A., Brooklyn, N. Y., (1890)
†Snyder, James, Bath, Pa., (1897)
†Snyder, Miss Martha, Bath, Pa., (1900)
*Sparks, Thomas Weston, Philadelphia, Pa., (1868)
Stadiger, Miss Amanda, Bethlehem, Pa., (1894)
*Stadiger, Miss Caroline, Bethlehem, Pa., (1882)
Sterner, Allen J., Bethlehem, Pa., (1897)
Sterner, Mrs. Allen J., Bethlehem, Pa., (1897)
*Stites, Mrs. Mary A., Harrisburg, Pa., (1888)
Stiver, Charles L., Nazareth, Pa., (1897)
Stiver, Ellwood, Nazareth, Pa., (1897)
Stocker, Miss Emma, Nazareth, Pa., (1900)
Stocker, George D., Nazareth, Pa., (1906)
*Stout, Frank C.. Bethlehem, Pa., (1879)
*Stout, Mrs. Frank C., Bethlehem, Pa., (1900)
*Stout, Frank Walter, Bethlehem, Pa., (1900)
*Stout, R. Paul, Bethlehem, Pa., (1910)
*Stout, Mrs. R. Paul, Bethlehem, Pa., (1910)
*Stout, Robert P., Bethlehem, Pa., (1910)
Straub, Dr. D. W., Bethlehem, Pa., (1897)
Straub, Mrs. D. W., Bethlehem, Pa., (1897)
Strohmeier, Rev. William, Gnadenhuetten, O., (1907)
Sturgis, A. O., Nazareth, Pa., (1892)
Sturgis, Mrs. A. O., Nazareth, Pa., (1899)
Swartz, Mark T., Nazareth, Pa., (1899)

Taylor, Mrs. John D., Des Moines, Iowa, (1898)
*Thaeler, Rev. A. D., Bethlehem, Pa., (1888)
*Thaeler, Mrs. A. D., Bethlehem, Pa., (1887)
*Thaeler, A. D., Jr., Bethlehem, Pa., (1903)
*Thaeler, A. S., Bethlehem, Pa., (1899)
*Thaeler, Charles S., Bethlehem, Pa., (1907)
*Thaeler, Louise S., Bethlehem, Pa., (1899)
Turner, Mrs. Agnes O., Bethlehem, Pa., (1906)

*Union Theological Seminary, New York, N. Y., (1903)

*Van Vleck, Rev. W. T., Gnadenhuetten, O., (1863)

†Warbasse, Dr. James P., Brooklyn, N. Y., (1906)
*Warner, Mrs. M. M., Philadelphia, Pa., (1888)
Warner, Rev. S. S., Bethlehem, Pa., (1888)
Wasley, Mrs. George W., East Orange, N. J., (1889)
*Weaver, Ethan Allen, Philadelphia, Pa., (1893)
Weinland, Rev. Joseph, Indianapolis, Ind., (1907)
Weitzel, Miss Louise A., Lititz, Pa., (1898)
Wenhold, Charles H., Bethlehem, Pa., (1897)
Wenhold, Mrs. Charles H., Bethlehem, Pa., (1897)
Wenzel, Miss Adele G., Bethlehem, Pa., (1908)

*Wessels, Miss Adelaide,
Brooklyn, N. Y., (1892)
*Wilbur, E. P.. Jr.,
South Bethlehem, Pa., (1910)
*Wilbur, Warren A.,
South Bethlehem, Pa., (1892)
*Wilbur, Mrs. Warren A.,
South Bethlehem, Pa., (1892)
*Williams, Prof. E. H.,
Andover, Mass., (1891)
Wilson, Prof. Winter L.,
Bethlehem, Pa., (1906)
*Wintersteen, William S.,
Bethlehem, Pa., (1900)
Wolle, Clarence A.,
Bethlehem, Pa., (1889)
Wolle, Mrs. Clarence A.,
Bethlehem, Pa., (1893)
Wolle, Rev. E. S.,
Philadelphia, Pa., (1880)
Wolle, Miss Grace,
Bethlehem, Pa., (1906)
Wolle, Hartley C.,
Johnstown, Pa., (1887)
*Wolle, J. Fred.,
Berkeley, Cal., (1883)
*Wolle, Mrs. J. Fred,
Berkeley, Cal., (1893)
*Wolle, Herbert W.,
Bethlehem, Pa., (1891)

*Yale University,
New Haven, Conn., (1910)

Zoebisch, C. T.,
New York, N. Y., (1890)

ANNUAL MEETING

OF THE

MORAVIAN HISTORICAL SOCIETY,

SEPTEMBER 28, 1911.

The following brethren were present: Rev. H. A. Jacobson, Rev. Edw. T. Kluge, Rev. Dr. Paul de Schweinitz, Rt. Rev. M. W. Leibert, Abraham S. Schropp, Wm. V. Knauss, M. A. Borhek, F. C. Stout, Chas. E. W. Harvey, S. R. Odenwelder, F. H. Martin, A. O. Sturgis, Rev. John Greenfield, R. O. Beitel, H. H. Hacker, Wm. H. Milchsack, Aug. H. Leibert, Robt. E. Shafer, Eugene Brunner, Frank Kunkel, and Rev. H. W. Roth, an associate member (21).

The meeting was called to order at 10 A.M. by the President, Rev. H. A. Jacobson.

The minutes of the last annual meeting were read and, on motion, approved after a correction was made.

The Treasurer's report was, on motion, approved, an abstract to be spread upon the minutes. Summary of the report:

Receipts	$1732 09
Expenditures	1459 25
Cash on Hand	$ 272 84
Trust Funds	$5518 64
Investments	5510 88
Excess of Liabilities	267 95

The Secretary read his report, which was approved.

All the monuments, of which reports were received, are in good condition, except the one at Wyalusing, on which the lettering has become illegible. A resolution was adopted, instructing the Executive Board to replace the inscriptions on said monument with a tablet of durable material.

The Rev. Paul de Schweinitz reported that he had visited the Goshen graveyard and found the place in good condition, including the Zeisberger Memorial. The Society has three hun-

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PACIFIC SCHOOL
OF RELIGION

dred and forty-seven members, of whom one hundred and eleven are life, and two hundred and thirty-six active and associate.

The Rev. E. T. Kluge resigned as Librarian, owing to advanced age, he being almost eighty years old, and his action was accepted with regret. The following minute was adopted: "The Society hears, with sincere regret, that, on acocunt of the infirmities of age, our efficient Librarian, the Rev. E. T. Kluge, cannot accept re-election, and we desire to place on record our hearty appreciation of his services during the past nine years."

The Librarian reported the following named list of donations, books and other articles received during the year:

1. A view of Nazareth, probably painted by Benedict Benade, a son of Bishop Benade. Presented by the family of the late James Henry.

2. Report of the Valley Forge Park Commission for 1910. John W. Jordan.

3. From Christmas at Moravian Bethlehem and Oberammergau. John W. Jordan.

4. Bacon as Shakespeare. From the John McBride Co.

5. A window pane on which is written the name of Christian Frederick Post, taken from the old pottery in Bethlehem. Emil J. Bishop.

6. Report of the Kittatinny Historical Society. From the Society, Chambersburg, Pa.

7. The formal opening of the new fire-proof building of the Historical Society of Pennsylvania, April 6 and 7, 1910. John W. Jordan.

8. The Quarterly Publication of the Historical and Philosophical Society of Ohio.

9. An old letter from Christoph Francke to George Neisser, dated January, 1776, Lititz. This was used in binding a book and was presented by John W. Jordan.

10. A History of Nazareth Hall by Mr. H. H. Hacker. Presented by the author.

11. David Zeisberger's History of the North American Indians by Profs. Hulbert and Schwarze. Presented by Prof. Schwarze.

12. The English House of George Washington, with extracts from the London *Daily Chronicle*, protesting against the possibility of the removal of these substantial buildings to the United States by multi-millionaires of our country. J. F. Pemsel.

13. A copy of a number of hymns and poems by Bishop Matthew Hale and others, written for special festive occasions at Graceham, Md., and other places. A. L. Oerter.

14. Owen Rice, a history of his life and career, by Ethan Allen Weaver. By the author.

15. Moravian Missions, 1911. Presented by the Librarian.

The Librarian communicated a letter from the Rev. A. L. Oerter, of Graceham, Md., who stated that he has in preparation a history of Graceham, Md., which manuscript will be offered the Society for publication. On motion, the proposition to publish this history was referred to the Publication Committee, with a favorable recommendation.

The election of officers, to serve during the ensuing year, followed. The list showed present vacancies of three Vice-Presidents and one Librarian. Mr. Abraham S. Schropp nominated Dr. John W. Jordan, G. A. Schneebeli and Frank C. Stout for Vice-Presidents, and S. R. Odenwelder for Librarian. Mr. Hacker was nominated for Librarian, but withdrew before the ballot was cast. On motion, Wm. H. Milchsack was authorized to cast the ballot to elect the officers.

Before the ballot was cast, a discussion arose; the argument advanced being that the Board of Managers and the Library Committee are not called on to perform any duties, therefore it was unnecessary to have said committees. The subject was finally disposed of by the adoption of the following resolution: "*Resolved*, That the Executive Board be instructed to take into consideration the revising of the list of officers of the Society."

Mr. Milchsack then cast the ballot, the following being elected:

President, Rev. Henry A. Jacobson.

Vice-Presidents, Rev. Edw. T. Kluge, Rt. Rev. M. W. Leibert, Rev. A. D. Thaeler, Rt. Rev. C. L. Moench, Abraham S. Schropp, Abraham R. Beck, Rev. Wm. N. Schwarze, G. A. Schneebeli, Dr. John W. Jordan, Dr. A. G. Rau.

Secretary and Treasurer, Frank Kunkel.

Librarian, Samuel R. Odenwelder.

Board of Managers, Granville Henry, Wm. V. Knauss, A. H. Leibert, Frank C. Stout, R. O. Beitel.

Library Committee, Rev. Dr. Paul de Schweinitz, Rev. John Greenfield, Dr. John W. Jordan, Abraham S. Schropp, John F. Bardill, Theodore Kampmann.

Publication Committee, Rev. Dr. W. N. Schwarze, Dr. A. G. Rau, Harry J. Meyers.

Graveyard Committee, G. A. Schneebeli, S. R. Odenwelder, F. H. Martin, H. H. Hacker.

On motion of Wm. V. Knauss, it was ordered that the sum of fifty dollars be paid the Secretary and Treasurer, and thirty dollars to the Librarian, for their services in 1911.

The Society took a recess, to allow the Executive Board time to elect the Rev. Edmund de S. Brunner a life member, and the Rev. Wm. H. Fluck an active member, after which adjournment was taken to the afternoon session.

AFTERNOON SESSION.

At two o'clock, a bell was rung as a signal for the guests to take seats at the tables arranged for the occasion. The President, Rev. Henry A. Jacobson, called on the company to rise and sing grace—"What praise to Thee, my Saviour."

The spread was similar to those of previous years—rye bread, sugar cake and coffee being predominant. Having given sufficient time to enjoy the eatables, the President called the assemblage to order and read the names of those members who died since the last annual meeting, as follows:

Frederick J. Rice, William Henry Jordan, Charles E. Leibert, Mrs. Charles E. Leibert, Rev. William Henry Rice, Mrs. Weston Dodson, Mrs. Louisa E. Borhek, Rev. Charles B. Shultz, C. Otto Brunner, and Francis Jordan.

In memory of those members the company rose and sang the verse, "They with patience having run."

The first paper, entitled "Reminiscences of Sixty Years Ago," being brief, was read by the President, which was followed by a

second, also compiled and communicated by the President, entitled "The Nazareth Market House and Engine House."

After the singing of the verse, "What can we offer Thee, O Lord," Dr. Schultze read two letters, written by the Rev. Matthew Rights to his son, in 1782 and 1792, and another paper entitled "Some Observations on Things Noteworthy Around Nazareth in 1801."

Prof. H. H. Hacker, of Nazareth Hall, read some quaint directions issued May 1, 1806, by George Huber, the Bethlehem postmaster.

After the singing of another hymn, the President called on the Rev. Dr. S. J. Blum, who related several incidents recorded in the York Church diaries, and then called on the Rev. H. W. Roth, of Greenville, Pa., who spoke briefly of his Moravian ancestry.

On motion, the President was chosen to prepare a minute in memory of the late C. Otto Brunner, a life-long member of the Society, and one of its vice-presidents. The minute follows:

"For the third time within a year, one of the Vice-Presidents of the Moravian Historical Society has been removed by death from the scene of his earthly labors. Brother C. Otto Brunner departed this life on last September 7, in his 81st year. He was a member of the Bethlehem Moravian Congregation throughout his long life, and especially during the last thirty years he was closely identified with the official supervision of the affairs of this Congregation or the Church-at-large. For about twenty years he served as a member of the Moravian Parochial School Board; for twenty years as a member of the Board of Elders; for twenty-seven years as Treasurer of the Alaska Auxiliary Society; for thirteen years as a member of the Advisory Finance Board; for thirty years as Director of the Society for Propagating the Gospel Among the Heathen, and he represented the Bethlehem Congregation at three Provincial Synods. When the Bethlehem Iron Company was organized he was its first local official, and he remained in the employ of this company and its successor, the Bethlehem Steel Company, for 41 years; for the last 31 years of his service he filled the office of Treasurer of that Company.

"Brother Brunner joined the Moravian Historical Society in 1869 and was always interested in its affairs. In 1895, he was elected one of the Vice-Presidents, and he held this office at the time of his death. Though a life-long resident of Bethlehem, yet a number of his ancestors had resided in Nazareth, and thus he became well acquainted with the early and modern conditions of both these communities. He was especially well informed concerning the unwritten traditions of former times, both local and general, secular and religious. Combining with this knowledge a wide acquaintance with public affairs, as well as with noted industrial leaders, he was a valued member of the Executive Committee of this Society, and his counsel was frequently in demand.

"The members of the Moravian Historical Society desire herewith to express their high regard for Bro. Brunner, both as a loyal member of the Moravian Church, and as a faithful officer of this Society. They also request that a copy of this minute be sent to the members of his family, and that it be recorded as part of the proceedings of this annual meeting."

The Secretary read abstracts of the reports from the Secretary and Treasurer, and the Librarian the list of donations received during 1911. A vote of thanks was tendered to the Rev. E. T. Kluge for his faithfulness as Librarian during the past nine years.

The meeting adjourned at 4:30 o'clock, after singing "We in one covenant are joined."

FRANK KUNKEL, *Secretary.*

ANNUAL MEETING

OF THE

MORAVIAN HISTORICAL SOCIETY,

SEPTEMBER 26, 1912.

The business meeting of the Society was called to order at ten o'clock, in the morning. Abraham S. Schropp was called upon to preside, and the following named members were in attendance: Abraham S. Schropp, William V. Knauss, Clarence Beckel, Rev. Dr. W. N. Schwarze, Rev. C. D. Kreider, Rev. E. de S. Brunner, A. H. Leibert, M. A. Borhek, H. B. Eggert, Rt. Rev. J. T. Hamilton, Rt. Rev. M. W. Leibert, S. R. Odenwelder, Edward J. Krause, F. C. Stout, A. O. Sturgis, F. H. Martin, Rev. Dr. Paul de Schweinitz, Rev. A. D. Thaeler, and Rev. F. E. Lennox, nineteen in number.

The minutes of the 1911 meeting were read and approved, as was the Treasurer's report, which was ordered read at the afternoon session, with the following abstract spread on the minutes:

Receipts	$ 678 18
Expenditures	565 13
Cash on Hand	$ 113 05
Trust Funds	$5652 32
Investments	5802 43

The reports of the Secretary, and the Librarian, for the year, were as follows:

SECRETARY'S REPORT.

Six meetings were held by the Executive Board, at which mostly routine business was transacted. Total membership of society, 344, of whom one hundred and eleven are life members, and two hundred and thirty-three active and associate. During the year there were eight deaths, three life members and five

active; three members withdrew, one was transferred, and eight joined, a net loss of three.

LIBRARIAN'S REPORT.

Donations received:

1. School Circular—The Pennsylvania Academy of Fine Arts, 1805. From Rev. Dr. W. N. Schwarze.

2. Moravian Hymn Book. Miss Adelaide L. Fries.

3. Autobiography of John Fritz. With compliments of the author.

4. Smull's Hand Book, 1911. History of 61st Pennsylvania Volunteers, History of 17th Pennsylvania Cavalry, History of 22nd Pennsylvania Cavalry.

5. Our Church's Story. A History of the Moravian Church, for Young People. J. F. Pemsel, London.

6. Moravian Hymn Book. J. F. Pemsel, London.

7. Two cards, one containing the headings of all the papers and periodicals published and printed in Bethlehem, Pa., and the other an index of the printers and editors of the same from 1846 to 1894, collected and presented by Augustus H. Leibert.

8. Leaders of Revivals, the Moravians. By E. R. Hasse. Presented by J. F. Pemsel.

9. The Moravian Hymn Book. The Liturgy and Hymns authorized for use in the Moravian Church in Great Britain and Ireland. J. F. Pemsel.

10. A display of clay pottery, wooden ware, and other articles from Surinam, South America. Presented by Rt. Rev. J. T. Hamilton.

11. A list of curious addresses received at the Moravian agency, 33 Fetter Lane, London, between the years 1875 and 1900, by J. F. Pemsel, manager, and presented by him to the Society.

12. Two volumes, Nos. 10 and 11, of the Proceedings and Collections of the Wyoming Historical and Geological Society, for the years 1908, 1909 and 1910. Granville Henry, 1912.

13. Two journals of the Rev. Joseph Zaeslein, teacher at Nazareth Hall in 1800; written in German and, in part, translated into English by the late Helen Bell. Granville Henry.

14. Several leaflets in German print, used on different occasions for Church anniversaries and festivals, excepting one for burials. 1—A praise and thank offering of the Moravian Congregation on its fiftieth anniversary, May 12, 1774. 2—May 12, 1781. 3—A liturgy used at the burial of Helena Elnora von Seidlitz, June 4, 1784, in Gnadenberg. 4—Bethlehem's first Christmas Festival, Luke 2:1-14. Granville Henry.

15. History of the Moravian Church at Hopedale. Rev. Edmund Schwarze.

REPORTS OF COMMITTEES.

The Publication Committee reported that the Rev. Albert Oerter's History of Graceham, Md., had been chosen for the next pamphlet, and that the manuscript was in the printer's hands, the number to be a double one, parts 3 and 4 of Vol. IX, and would include proceedings of the annual meetings.

The Executive Committee had taken no action in the matter of terminating the Library Committee. A motion was lost, in which the Library Committee and the Board of Managers were ordered discontinued. The Executive Committee was then discharged from further consideration of the question.

The following named members of the Society were then elected officers to serve during the ensuing year:

President, Rev. Dr. Wm. N. Schwarze.

Vice-Presidents, Rt. Rev. M. W. Leibert, Rev. A. D. Thaeler, Rt. Rev. C. L. Moench, Abraham S. Schropp, Abraham R. Beck, G. A. Schneebeli, Dr. John W. Jordan, Dr. A. G. Rau, Rev. Dr. Paul de Schweinitz, Edward J. Krause.

Secretary and Treasurer, F. H. Martin.

Librarian, S. R. Odenwelder.

Board of Managers, A. H. Leibert, Wm. V. Knauss, F. C. Stout, R. O. Beitel, Harrison C. Desh.

Library Committee, Dr. John W. Jordan, Rev. John Greenfield, John F. Bardill, Theo. Kampmann, Clarence E. Beckel, Rev. Edmund de S. Brunner.

Publication Committee, Rev. Dr. W. N. Schwarze, Dr. A. G. Rau, H. J. Meyers.

Graveyard Committee, G. A. Schneebeli, S. R. Odenwelder, F. H. Martin, H. H. Hacker.

On motion, the usual salaries were voted for services rendered during the preceding year—$50.00 to the Secretary and Treasurer, and $30.00 to the Librarian.

The following named members were admitted: Rev. James Robinson, pastor of the Bethlehem Presbyterian Church; Mr. and Mrs. Robert S. Taylor, Mr. Edward C. Roest, Mrs. L. A. Otis, Miss Georgina Barrett, Mr. William S. Hermany, Miss Elizabeth E. Leibert, all of Bethlehem, Pa.; Mr. Rollin W. Weaver, of South Bethlehem, Pa., and Mrs. Allen W. Stephens, of East Orange, N. J., a total of ten.

Edward J. Krause drew attention to the state of the Old Graveyard, which showed a neglected appearance since the removal of the Summer House. On motion, it was decided to refer the re-construction of the Summer House to the Graveyard Committee with power to act, and it was suggested that the monument required some attention, as it showed a defaced appearance.

The Secretary presented a request from the Indiana Historical Society for the purchase of all transactions to date. On motion, it was decided that all applications for the purchase of back numbers of transactions be referred to the Library Committee with power to act, and that the Librarian be ex-officio a member of the Library Committee.

AFTERNOON SESSION.

The Vesper opened at 2 o'clock with a large attendance. After the singing of Hymn No. 1, "What praise to Thee, my Saviour," the usual refreshment was served. Dr. Schwarze, the newly-elected President, then addressed the meeting.

After his address the President read the list of deaths since the last Annual Meeting, as follows: Life members: Rev. H. A. Jacobson, Herbert W. Wolle, and Rev. E. T. Kluge; Active members: Rev. S. S. Warner, Conrad Miller, Frank Kunkel, Granville Henry, and Mrs. A. C. Prince. In memory of these the company rose and sang Hymn No. 2, "They with patience having run."

Two papers were read, one by Bishop M. W. Leibert, "A sketch of the Origin and Early History of the Moravian Church in New York," by the Rev. George Neisser; the other by Mr. Abraham R. Beck, "Diary of Catharine Fritsch, resident in Lititz Sisters' House." Short addresses were made by Bishop J. T. Hamilton, of the General Mission Board, Herrnhut, Saxony, and Rev. James Robinson, of Bethlehem. After hearing the reports of the Secretary and Treasurer, and the Librarian, the meeting was closed by singing the hymn, "With thy Presence Lord our Head and Saviour."

F. H. Martin, *Secretary.*

In Memoriam.

THE REV. CHARLES BAGGE SHULTZ, D.D.

was the son of the late Bishop Henry A. Shultz and Rebekah Bagge Shultz, and was born in Salem, N. C., on April 30, 1841. He died July 21, 1911. He joined the Society in 1862.

THE REV. SAMUEL STOTZ WARNER,

son of Benjamin and Anna Louisa Stotz Warner, was born in Salem, N. C., on June 21, 1832. He died January 2, 1912. He joined the Society in 1888.

THE REV. HENRY ARTHUR JACOBSON, M.A.

The Rev. Prof. Henry Arthur Jacobson, M.A., born on November 12, 1844, became an Active Member of the Society when not quite 23 years of age, in 1867, and from that date until the day of his death on November 25, 1911, the Society scarcely had a more active member than he,—active not merely in the technical sense, but in the most literal and fullest sense of the word. He served as Treasurer for a number of years in the later '70's. About 1890 he was elected a member of the Board of Managers, thereby becoming a member of the Executive Committee, which position he held until elected to the Presidency in September, 1910. In addition he served on various special committees and in years gone by did much work in the Museum and Library. He was indefatigable in his zeal in preparing papers for the Annual Meetings, many of which have been preserved in the published Transactions of the Society. He possessed the characteristic instincts of a genuine antiquarian, being most painstaking and conscientious in all his research work. The same spirit evidenced itself in the way in which he took up the work of the Presidency of the Society. His election to this office was a well-deserved recognition of his zealous work in behalf of the Society. He considered no labor too exacting, when the welfare of the Society was concerned. In his death the Society has lost one of its most faithful members and this recital of his activities is adopted by the Executive Committee on behalf of the Society as an expression of its hearty appreciation of his unquestioned worth and as a memorial of his valued services.

Louise Elizabeth (Stadiger) Borhek,

widow of Ashton C. Borhek, was a daughter of Herman Lawrence and Sophia (Shelly) Stadiger, and was born at Friedensville, July 11, 1846, and died in Bethlehem, June 1, 1911. She became a member of the Society in 1875.

Emma Jane (Huber) Leibert,

wife of Charles E. Leibert, was a daughter of Francis E. and Maria (Berger) Huber, and was born June 29, 1858, at Bethlehem, and died January 5, 1911. She became a member of the Society in 1891.

The Rev. Wm. Henry Rice, D.D.

was a son of James Alexander and Josephine (Leibert) Rice, and was born at Bethlehem, September 8, 1840, and died in South Bethlehem, January 10, 1911. Brother Rice became a member of our Society in 1858, and had been a Vice-President since 1876, his record of membership thus extending over the long period of more than 52 years. For a considerable portion of his ministerial service, he resided within easy reach of Nazareth, and therefore was a frequent visitor at the annual meetings of the Society. On a number of these occasions he communicated papers of historical interest. Even when he lived at a distance his interest in its affairs did not wane. In harmony with the efforts of our Society to erect memorial monuments, he took great interest in the erection and preservation of the monument near Gnadenhütten, Ohio, which commemorated the massacre of 96 Christian Indians by white rangers in 1782. While he was pastor of the Moravian Congregation at Gnadenhütten, Ohio, he was invited to be the orator of the day on the occasion of the Sesqui-centennial celebration at Lehighton, Pa., in 1905, to commemorate the destruction by hostile Indians of the Moravian mission station at Gnadenhütten on the Mahoning, November 24, 1755. His eloquent description of that tragic catastrophe and his earnest exhortations, imbued with devoted love for the Church of his forefathers will not soon be forgotten by the large audience which gathered to hear him. Through Brother Rice's depatrure another link is broken which connects the early days of our Society with the present time. Of untiring energy, eagerly enthusiastic in the furtherance of undertakings which were

hedged about with difficulties, he literally died in the harness, which was ever his ardent desire.

Christian Otto Brunner

was the son of Samuel and Charlotte Amelia (Rudolphi) Brunner. He was born at Bethlehem, October 28, 1830, was educated in the Parochial school there, and as a young man served as clerk in various retail establishments in Bethlehem, Eckley and Philadelphia. In July, 1860, he became the first clerical employe of the Bethlehem Iron Company, and remained in its service for 41 years, until his retirement from business. Brother Brunner was closely identified with the work of our Church in many ways, his official position at the time of his death being that of a member of the Advisory Finance Board, which has charge of the investments of the Sustentation Fund. He was elected to this position on December 16, 1898, and was most faithful and conscientious in the fulfillment of all duties connected therewith. He was specially charged with the supervision of the Bookstore. He was likewise a most efficient Director of the Society for Propagating the Gospel among the Heathen. He was elected a member of this Society on September 1, 1870, and a Director on August 31, 1881, so that for more than 30 years he gave his thought and attention to this work, being especially concerned for the welfare of the Alaska Mission. He was very active in all manner of local church work, but the above offices were the ones that bound him to the work of the Church at large. He died September 7, 1911.

Herbert W. Wolle,

son of Edwin P. and Maria Louise (Kummer) Wolle, was born September 2, 1848, and died December 4, 1911. He joined the Society in 1891.

Elizabeth Frances (Lovejoy) Prince,

wife of Abraham C. Prince, was the daughter of Henry and Melinda (Wheeler) Lovejoy, and was born December 24, 1846, and died August 14, 1912. She joined the Society in 1891.

Frederick J. Rice,

son of John and Clarissa (Mies) Rice, born at Bethlehem, June 24, 1843, and died November 5, 1910. Joined the Society in 1894.

CHARLES E. LEIBERT

was a son of James and Lydia (Wieder) Leibert, and was born at Bethlehem, October 9, 1855, and died February 10, 1911. He joined the Society in 1891.

FRANK KUNKEL,

Secretary and Treasurer of this Society since 1881, departed this life at Nazareth, June 11, 1912. He was born in Moore Township, September 8, 1841, but spent the larger part of his life in Nazareth, first as teacher in the Parochial School, and, after the abandonment of that project, in business and as a Notary Public and Surveyor. He was prominently connected with the work of the Moravian Church for a long time; for many years he served as an elder of the congregation. But in the minds of most people his life will be especially connected with this Society, which he joined in 1879. To most of the membership his name invariably connects itself with the work of the organization whose welfare he had deeply in mind at all times. The success of every annual meeting, for years back, has been the result of his patient and far-seeing preparation, and there are few for whom these assemblages will not seem to be lacking in something essential since his familiar face shall no longer dominate them.

GRANVILLE HENRY,

the son of James and Mary Sautter Henry, was born at Bolton, near Nazareth, Northampton County, Pa., August 31, 1834, and departed this life on Sunday evening, June 30, 1912. His boyhood and youth were spent at his home and he received practically his entire education from his father, a man of the broadest and deepest culture. In 1846 he spent one year as a pupil at Nazareth Hall, but at the age of fourteen years took up the trade of gunsmith under the direct supervision of his father in the gun factory at Bolton, where for many years the famous Henry guns and rifles were manufactured. In the early days of the Civil War he answered the first call to arms and joined a regiment at Bethlehem, Pa. He was taken ill with typhoid fever, however, while his regiment was quartered in Philadelphia, and was unable again to enter service.

Brother Henry was a man of unique but splendid education, of the deepest and broadest culture in the very best and most

enduring sense of these terms. His mind was stored with a wonderful variety of information, and he was blest with both a retentive and a reproductive memory. Thus he was able to come into the most sympathetic relation with all men. These characteristics peculiarly fitted him for the various offices which he held. He was a charter member of this Society, and his papers and books form a valuable part of the Society's work and are invaluable to the Moravian Historian. He had been a member of the Board of Trustees of Nazareth Hall and its President since the organization of the Board in 1893. His knowledge of and sympathy with the true spirit of Moravian education aided most materially in keeping the Hall true to its high standards of efficiency. His labor in this direction will find its enduring monument in the lives of generations of Hall Boys.

Francis Jordan, Jr.,

was a son of Francis and Emily (Woolf) Jordan, and was born in Philadelphia, August 28, 1843, and died there September 10, 1911. He joined the Society in 1868.

William Henry Jordan

was a son of Francis and Emily (Woolf) Jordan, and was born at Philadelphia, January 27, 1842, and died there December 29, 1910.

Brother Jordan became a member of our Society in 1859, and filled the office of Vice-President since 1869. During this long membership of more than 51 years, he gave evidence of his decided interest in the welfare of the Society in a variety of ways. He was a willing contributor to the cost of several of the monuments erected at various times by the Society. Along literary lines, besides a number of monographs published by himself relating to the History of Philadelphia and to the First Moravian Church in that city in early times, he prepared several papers for communication at our annual meetings. In addition to a number of smaller donations, he contributed to the collection of the Society a large number of portraits of its officers and of prominent clergymen of the Moravian Church. But that for which he is most conspicuously remembered is the addition to the Whitefield House, which was erected and dedicated to its appointed uses in 1907, as a memorial to his father, Brother Fran-

cis Jordan. This building afforded more commodious accommodations and modern facilities for visiting missionaries and their families, and likewise made possible a material enlargement of the quarters occupied by the Society on the second floor.

Conrad Miller

was born October 20, 1838, in Schwartzenfels, Germany, and departed this life in Nazareth, March 29, 1912. He joined the Society in 1897.

The Rev. Edward Theodore Kluge

was born November 18, 1831, at Lititz, Pa. He was educated at Nazareth Hall, where he also taught from 1852 to 1858. He was married to Sister Annie L. Brickenstein, August 19, 1857, and ordained to the ministry, August 22, 1858, in Nazareth, by Bishop Peter Wolle. In a 40-years' pastorate he served the following congregations: Brooklyn, N. Y.; Emmaus, Pa.; Nazareth, Pa.; Lititz, Pa.; Bethlehem, Pa.; First Church, New York City. During this period he also served three years as Secretary of Publications, and five years as President of the Provincial Elders' Conference. He was the last surviving charter member of this Society and was deeply interested in the welfare of this organization. He not only contributed many valuable papers to its annals, but during his long retirement was its most efficient Librarian. He departed this life in Nazareth, September 21, 1912.

Jane Elizabeth (Craig) Dodson,

wife of Weston Dodson, daughter of William and Margaret Rebecca (Romig) Craig, was born at Nazareth, March 21, 1838, and died in Bethlehem, May 13, 1911. She joined the Society in 1890.

COURTESY OF C. R. BECH

THE CHURCH AND PARSONAGE

Graceham, Frederick County, Md.

AN HISTORICAL SKETCH.

REV. A. L. OERTER.

The congregation of the Moravian Church at Graceham, Frederick County, Md., was organized by Bishop Matthew Hehl on the eighth of October, 1758. Therefore, by special services, held from Wednesday, October 7, to Sunday, October 11, 1908, the congregation celebrated its Sesqui-centennial Anniversary, for which the writer prepared an historical account, compiled from the first Church Register, the Diaries, etc., in the Graceham archives, on which the historical portion of the following sketch is based.

INTRODUCTORY.

Modern Graceham and the Vicinity.

In the northern part of Frederick County, Maryland, fifty-seven miles west of Baltimore, on the line of the Western Maryland Railroad—which, in 1867, desiring to extend its line to Hagerstown, was granted the right of way through land owned by the Moravian Church—lies the pleasantly situated village of Graceham.

The main street of the village ascends the gradual slope of a hill rising from the Moravian church and parsonage at its foot, which the geodetic survey has marked as being 449 feet above sea-level, until at its crest near the upper end of the street, about one-fifth of a mile towards the west, it reaches an elevation of 490 feet. Shade-trees on both sides of the street, and fruit trees in the gardens and orchards in the rear of the houses—some of the latter having been built, in part, during the early years of its history—and the absence of the toil and turmoil incident to towns in which factories or other great business enterprises are located, give to Graceham an air of peaceful repose, which seems in keeping with its early character as a Moravian church-settlement.

The Moravian church and adjoined parsonage, the only ones in the place, are solidly constructed of brick, the former, the third church-edifice erected—preceded by the first in 1749, and the second in 1772—dating from 1822, and the present parsonage on the site of the original "Gemeinhaus" as it was called, from 1797. They stand in a spacious and well-kept lawn, bordered with locust trees and surrounded by a neat wire fence. The church-steeple, similar in style to that of the Central Moravian church at Bethlehem, Pa., is one of the first objects to greet the eye on approaching Graceham from the east or north.

Crossing a hollow in the rear of the church, and the railroad track on the rising ground beyond, the cemetery is reached, surrounded by cultivated fields except on the western side, along which pass the trains of the Western Maryland Railroad. A place in which to appreciate Gray's beautiful "Elegy," for here

> "Each in his narrow cell forever laid,
> The *good* forefathers of the hamlet sleep.

> "Far from the madding crowd's ignoble strife,
> Their sober wishes never learned to stray;
> Along the cool, sequestered vale of life
> They kept the noiseless tenor of their way.

> "Oft did the harvest to their sickle yield,
> Their furrow oft the stubborn glebe has broke;
> How jocund did they drive their teams afield!
> *How bowed the woods beneath their sturdy stroke!*"

They were the pioneers, whose "sturdy stroke," physical and spiritual, blazed the way in the wilderness and made Graceham possible. "They rest from their labors" in this peaceful spot, the mounds above their dust marked with the simple old-time tablets, now scarcely legible, while more modern monuments indicate the resting-places of those of their descendants and of others who have followed them into the land whence they shall go no more out.

In the early years of its history as a church-settlement, when Graceham and its vicinity were more dependent on home-industries than is now the case, various trades and mechanical occupations were carried on by the citizens, some of which, in the course of time, succumbed to the force of circumstances, brought about either by the death or by the removal to other places of

those who had followed them, or by the fact that there was no longer the same demand for the products of their industry.

While the town now consists chiefly of private residences, the visitor to Graceham arriving by the Western Maryland Railroad will note, as he alights from the train, the large new warehouse and grain-elevator recently erected for the proprietor, a citizen of Graceham, by Graceham mechanics, on the site of the former warehouse built in 1869 and destroyed by fire in 1907, and the adjacent new hay-barn, built in 1912 on the site of the one burned down in 1911, and the neat little separator building. Advancing towards the town, and passing first the residence of the proprietor of the warehouse, and then the watering-trough by the wayside, supplied for more than a hundred years by a spring in the adjacent field, the church and parsonage are soon reached, as also the post-office, in a house built in recent years on the site of the first house of Graceham, which was burned down in 1893, together with the second house, on the next lot, both of the original houses having been built of logs in 1782, now replaced by neat frame buildings. In the second house, enlarged in 1792, the first store in Graceham was opened, and was kept until the building was destroyed by the fire that consumed also the first house.

Farther up the street, both sides of which are occupied by dwellings, "the village smithy stands," not "under a spreading chestnut-tree," like the one immortalized by the poet Longfellow, but partly shaded by a Carolina poplar, of which species there are a number, with other shade trees, along the sidewalks. A little farther on we pass a recently-built and up-to-date grocery-store, and then two large modern brick residences, opposite the second of which is another large brick building, erected in 1804 and '05 as a tavern, but now a private residence, with a frame building adjacent in which the owner of this property has a dry-goods store. This is on the corner of the main and cross streets, on the latter of which, a short distance towards the left, stands the Public School building, and towards the right a large two-story frame building, formerly occupied as a carriage factory, together with a number of private residences, extending out to the Western Maryland Railroad crossing. Above the cross street there are several other residences and another store on the main street of the village.

If visitors to Graceham are former residents or otherwise interested in the place, they will not fail to visit the old stone spring-house, built in 1828 on the site of a former one, in the hollow behind the church, and to drink of the pure and excellent water of the spring which still flows and fills its little stone basin as it did in the days of old. There is no saloon in Graceham, for water like that of this clear, sparkling spring deserves the testimony borne by the late learned and venerable Rev. Dr. E. V. Gerhart, who, after going to the spring and enjoying a glass of the water, exclaimed, "Pindar was right, 'ὕδωρ ἄριστον,'" (water is the best).

Graceham is only about two miles distant from the Catoctin Mountains, a spur of the Blue Ridge extending north and south through the western part of Frederick County, parallel with the South Mountain or Blue Ridge, along the summit of which runs the line between Frederick and Washington Counties. Consisting of a number of interlocking eminences reaching an elevation of 1500-2000 feet above sea-level, with valleys and plateaus that afford room for farm-land, and pierced by several gaps through which intercourse between the fertile Manocacy Valley on the east and the beautiful Middletown or Catoctin Valley on the west is made possible—the Western Maryland Railroad also passing through one of them—the Catoctin Mountains present a succession of romantic scenery that sometimes borders on the sublime. Through the ravines mountain-streams dash over their rocky beds, the principal ones in this neighborhood being Hunting Creek, now supplying water for the recently-constructed dam which furnishes the water-power for Thurmont's electric light plant, High Run, filling a reservoir on the mountains from which the water is led into the town, and Owen's (or Owing's) Creek, into which the water from the springs at Graceham enters, thus finally reaching the Manocacy River, a few miles away.

Favorite points in the mountains for excursionists are Hunting Creek Falls in the forest, about five miles from Thurmont, at an elevation of about 1200 feet, where the creek plunges in several little cascades over an extensive and remarkable rock-formation, bordered and crowned with huge boulders, and surrounded on all sides by the untamed forest-wild; Chimney Rock

and the neighboring Table Rock, on the very peak of the mountain towering some 1500 feet just beyond Thurmont, the former consisting of several superimposed boulders, and the latter being a large rock the surface of which, about 75-100 feet in diameter, is perfectly level, surrounded by deep fissures, whose sides are as vertically straight as though purposely so made by the hand of man, and not by natural forces in some pre-historic convulsion.

At the foot of the mountains, on the Frederick and Emmitsburg turnpike, is the progressive borough formerly known as Mechanicstown, which eighteen years ago received its present appropriate name, Thurmont, and fifteen miles south lies Frederick City, the county-seat of Frederick County, with which Thurmont is connected by the Frederick and Emmitsburg turnpike and also by the Washington, Frederick and Gettysburg electric railway, completed thus far, and connecting at Thurmont with the Western Maryland Railroad.

Distant from Graceham a half hour's walk, or a three-minutes' ride on the railroad, Thurmont is a busy, thriving and growing municipality, with two banks, several dry-goods stores, drug stores, grocery stores and a number of other business places. There are eight churches in the town, the largest of which are Trinity Reformed and St. John's Lutheran churches, both fine buildings, erected recently in place of the former edifices. Our Moravian church, erected in 1874, is a neat, frame building with a steeple, situated on Water Street near its intersection with Main Street. The architect was the late Bro. John C. Trautwine, of Philadelphia. On Altamont Avenue, in the western part of the town, nearest the mountains, some modern residences command a fine view from their elevated location, and at its highest point are the churches of the German Baptists and United Brethren in Christ, and the U. B. cemetery.

Some of the largest buildings in the town are the First National Bank and Post-office building, the Albaugh building on the opposite corner of Main and Water Streets, with a large hardware and grocery store on the first floor and lodge-rooms of the Jr. Order U. A. M. and K. of P. up stairs; the Lycett building, formerly the Central or Gilbert Hotel, erected in the year 1800 and now remodeled so as to furnish two store-rooms on

the first floor and two suites of apartments on the second; the Masonic building, with a large store-room on the first floor; the I. O. O. F. building, recently enlarged, in olden days known as the Academy; the Public School and High School buildings, and others.

There are a number of fine, large residences in the town, some of them dating from former times and others recently constructed, all attractive in appearance and furnished with modern conveniences. Carroll Street, running out from Main Street to the railroad station, is a beautiful street with residences on both sides placed back from the street, with lawns in front and concrete sidewalks, which have been laid also on Main and other streets in recent years, during which there has also been notable activity in the erection of new residences and other buildings in all parts of the borough. With its well-paved streets, pure mountain air, excellent water—which has been analyzed by the Public Utilities Commission of Baltimore and found to be "pure, soft and wholesome"—and its recently-installed electric lighting plant, Thurmont is a favorite summer resort for residents of Baltimore and other places, while others proceed farther west and higher up among the mountains to Blue Ridge Summit, Buena Vista Springs, and other places at which there are large hotels and many boarding-houses.

A half hour's ride on the Western Maryland Railroad takes one from Graceham or Thurmont to the famous Pen Mar Park, through which the boundary line of Pennsylvania and Maryland passes, and from which there is a charming and extensive outlook over western Pennsylvania, and from one elevated point into the four States of Pennsylvania, Maryland, Virginia and West Virginia. High Rock, a half hour's drive from the park, over an excellent road, is said to be 2000 feet above sea-level. A path in the park leads down the hill-side to Glen Afton Springs, the clear, cool waters of which fill a large oval basin in a rustic pavilion and are pumped by an engine up to the Blue Mountain House, not far distant. A number of private cottages or bungalows in the vicinity are occupied by the owners during the summer season, and a pretty little Episcopal church stands near by.

Its pleasant walks and drives, and its other attractions in the way of amusements usual at such places, make Pen Mar the oft-

visited goal of numerous excursionists during the summer season, and not only private picnic parties, but Sunday Schools, Reunions held by churches, Conventions of all kinds, etc., find the accommodations all that could be desired. At such times the extensive grounds of the park, which has not been despoiled of its natural adornments, are filled with thousands of pleasure-seekers, who all seem to have found what they sought, and to be enjoying themselves in a sociable and orderly way.

THE EARLY HISTORY.

THE HISTORY OF GRACEHAM MAY BE DIVIDED INTO TWO PERIODS:

I. The Period of Evangelistic Activity.....1745—1758

(a) In the Lutheran and Reformed Union Church on the Manocacy.....1745 & 1746

(b) In private houses (Weller's and Ambrose's) .....1746—1749

(c) In the first "Gemeinhaus," or church and parsonage .....1749—1758

II. The Period of Regular Organization .....1758———

(a) As a "free" or separate congregation....1758—1782

(b) As an exclusive church-settlement.....1782—1819

(c) As an open settlement or village.....1819———

THE PERIOD OF EVANGELISTIC ACTIVITY.

It is a far cry from the present modernized condition and appearance of things in this section of country to the times when not only the mountains, but the valleys on each side also, were almost entirely covered with the forest that extended far and wide in every direction, only here and there broken by the farms and little log-cabin homesteads of the early pioneer settlers, who, while engaged in their arduous daily labors, or when going to their log-built churches or elsewhere, carried their rifles with them, to defend themselves against wild beasts or against Indians who might unexpectedly attack them.

This was the case when, in 1745, thirty-one years before the Revolutionary War and the Declaration of Independence—Maryland, together with the other British Provinces in America, being still loyal to His Majesty, George II, King of Great Britain and Ireland, and the proprietary domain of the Barons of Baltimore—John Henry Herzer, a member of the Moravian Church, came from Pennsylvania to officiate as a lay-reader and school-teacher for a community of Germans who had settled in this neighborhood, and had built a Lutheran and Reformed union church, between 1730 and 1734, on the banks of the Manocacy River, the first church in this vicinity.

Efforts, only partially successful, have been made to locate the site of this church. The Historical Account in the first Register of the Graceham congregation, written in 1762, only states that the church was "about two miles from here," but they may have been long miles, or the road through the forest may have been more direct than the present road. It has been considered most probable by those who have carefully investigated the matter that the church was located on the old "Indian trail," later the State road, running in a southwesterly direction from Double Pipe Creek to Lewistown and through Fishing and Crampton Gaps to the Potomac River and the Valley of Virginia—which would naturally have been followed by travelers through this section to Virginia—and that it stood "on the west bank of the Manocacy River, on the first knoll near the Woodsboro pike bridge, and in sight of 'Pohs Ford.'" (*Rev. G. A. Whitmore's Historical Sketch of Trinity Reformed Church of Thurmont.*)

This historic church, in which the first Moravian brother to officiate statedly in this vicinity held services, was built by a colony of Germans who were on their way to Virginia, but were so well pleased with this part of the country and with the liberal terms offered them by the Hon. Daniel Dulany, that they decided to remain in Maryland.* This colony of Germans had founded their settlement on the Manocacy fifteen or more years prior to the appointment of John Henry Herzer as their lay-reader and school-teacher. In those days, and subsequently, a large number of German immigrants, some of whom had previously settled in Pennsylvania, and among them some connected with the Moravian Church, came into this part of Maryland and took up land here, either in the Manocacy Valley or in the mountain-valleys of the Catoctin range; among the latter the three Harbaugh brothers—sons of Yost Harbaugh (Heerbach, Herbach), an immigrant from Switzerland, who had settled in Adams County, Pennsylvania—from whom Harbaugh's Valley obtained its name, one of the brothers being the grandfather of the late Rev. Dr. Henry Harbaugh.

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*Mr. Dulany held a land warrant for 8983 acres in the Manocacy valley and offered 200 acres, subject to a rent of eight shillings per annum, to every family that would settle in western Maryland, and 100 acres to every single person, on the same terms.

Although English settlers from other parts of Maryland and from Virginia had preceded the Germans, chiefly in the southern part of the county, the latter element gradually predominated, and testimony has been borne to the great efficiency of this element of the population in building up and promoting the prosperity of Frederick County and other portions of the State, the city of Baltimore, quite a number of whose citizens are of German descent, not excepted. The German language was the one usually heard everywhere, even in Frederick Town, as it was then named in honor of Frederick Calvert, the sixth and last Lord Baltimore, the first house of the town being built in 1746 by John Thomas Schley, the leader and school-master of one hundred families from the German Palatinate, and the ancestor of the large and influential family of that name, including Admiral Winfield Scott Schley. Lutheran, Reformed and Moravian church services and schools were nearly all held in the German language until about the year 1830 or '35, prior to which date there was occasionally English preaching at Graceham "for the sake of our English neighbors," but all the church-records, diaries, etc., were written in German.

The Germans who built the first Lutheran and Reformed union church in this vicinity named their settlement, located about ten miles above Frederick, near the site of the present village of Creagerstown, and which soon became very prosperous, "Manocacy," whence, perhaps, the original name of the congregation now known as Graceham, but then as "the Congregation in Manocacy," (Die Gemeine in Manakosy,) unless it was derived from the official designation of this part of the county as "Upper Manocacy Hundred," or from the fact that the land here was owned by the Hon. Daniel Dulany, and was known as his "Manocacy Manor." The original German name continued in use until the year 1785, when, after the first three houses had been erected, the name "Graceham" was given to the congregation and incipient settlement, at a Conference of Ministers at which Bishop John de Watteville, then on an official visit to the Moravian congregations in America, presided, and expressed his earnest wish that Graceham might be a "hamlet" in which the grace of God would abound.*

*The late Rev. Dr. Joseph Siess, who was born at Graceham, has been cited as authority for the statement that the name "Gnadenheim" was at

Recurring to the appointment of John Henry Herzer as lay-reader and school-teacher for the Lutheran and Reformed union church, we remark that it was not unusual in those days, in accordance with the liberal spirit prevailing among some of the religious denominations of Pennsylvania—largely through the efforts of Count Zinzendorf and others to promote Christian fellowship and a spiritual union among them—for Moravian ministers to fill vacancies and serve congregations of other Churches unable to obtain ministers of their own denomination, without intending to proselytize or to establish congregations distinctively Moravian, and in organic union with their own Church. In like manner, men who still retained their membership in the Lutheran, Reformed or Anglican Churches with which they had been connected in Europe, were affiliated with the Moravians in evangelistic work, the primary aim being to preach the gospel to those who needed their services, and not to increase the membership of the Moravian Church, which in those days scarcely recognized itself as a distinct ecclesiastical body—one of the causes of its slow growth and comparatively small membership in America.

In Bishop Hamilton's *History of the Moravian Church* we read, with reference to the "Pennsylvania Synods of the Congregation of God in the Spirit,"—which were the direct result of the pious efforts of men who were not connected with the Moravian Church, but who, "even in the midst of the deplorable confusion and destitution of the times could rise above the narrow bounds of denominationalism and plan for an improvement,"—that "At first the outlook for organic Christian union was very bright. Every German denomination in Pennsylvania—none of them being as yet organized for itself—was represented amongst the more than one hundred members who constituted the first four Synods. It seemed as though the confessional lines of Europe

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one time in vogue; but this German name is nowhere mentioned in the Graceham archives, and while it may have been suggested previous to the bestowal of the English name, which is so given in the German diary that records the fact, and which was in regular and constant use thereafter, and while "Gnadenheim" may have been used in private conversation as the equivalent of "Graceham," and perhaps more acceptable to the members as Germans than the English name—wisely given—it was certainly never the official designation.

might not necessarily re-appear in Pennsylvania. *Provision was made to supply unchurched neighborhoods with preachers and schoolmasters and to fill vacancies where congregations desired it.* Though Zinzendorf had been chosen as President, *the men so appointed were by no means regarded as Moravians,* but were classified according to their original connection. * * * *The furtherance of vital religion, and not of denominationalism, was the aim of the evangelists.*"

It was in accordance with this liberal spirit of Christian fellowship, and without the remotest idea of establishing a congregation in organic union with the Moravian Church, that, upon application being made to the Brethren at Bethlehem, Pa., they sent John Henry Herzer as lay-reader and school-teacher for the Lutheran and Reformed union church on the Manocacy.

Itinerant evangelists affiliated with the Moravian Brethren—Nicholas Henry Eberhardt, George Soelle, Frederic Post, Francis Boehler, Thomas Yarrel, John Leighton, Matthew Gottschalk, Leonard Schnell, Samuel Herr, Richard Utley—had previously traveled and officiated from time to time, in Maryland and Virginia; but the "Historical Account" in the first Graceham Church Register states, that "the first opportunity to become acquainted with the Moravian Brethren was afforded to the people *in this neighborhood* when, after the death of the Lutheran minister of the union church on the Manocacy, the Rev. Candler, in 1745, near the Conewago River, in Pennsylvania, at whose funeral the Rev. Lawrence T. Nyberg, a Lutheran minister of Lancaster, Pa., officiated, he was requested by some of the members of Mr. Candler's congregation, who had attended the funeral service and had been deeply impressed by the sermon on the atoning sacrifice of Christ Jesus, to procure for them a minister who would preach such sermons, or, at least, a lay-reader and school-teacher."

In compliance with this request, transmitted by Mr. Nyberg to the Moravian Brethren at Bethlehem, John Henry Herzer was sent, the same year, to fill the vacancy, and did so, acceptably and successfully, for about one year, when the Rev. George Nieke was sent as his successor. Nieke had been ordained, at the General Synod of the various denominations in Pennsylvania, held at Oley, Pa., in March, 1744, not as a *Moravian,* but as a

Lutheran minister, by Peter Boehler, who had been appointed Vice-Inspector or Superintendent of the Lutheran Church in America, and Syndic of the Pennsylvania Synod. "Peter Boehler was not yet a Bishop of the Moravian Church, and consequently this ordination must be viewed as a *bona-fide* Lutheran ordination."* (*Reichel's Early History of the Church of the United Brethren* [*Moravians*] *in America.*)

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*In a recently published *History of Frederick County,* in two large volumes, the contributor of an article referring to the beginning of the work of our Church in this county, states that at an early period in the history of Manocacy (The German village and union church known by that name) "there appeared in the village two Moravian missionaries, George Ninke (sic) and his wife. They were industrious and persuasive proselyters, and induced many of the Lutherans to join their church."

The contributor of the article, in which this statement occurs, was evidently ignorant of the fact that the Rev. George Nieke had been ordained as a Lutheran minister, *pastor-elect of the Lutheran church at Tulpehocken, Pa.,* and was not, therefore, a Moravian missionary, proselyter or emissary of any sort or description.

After mentioning the death of the Rev. David Candler, the narrative continues: "Lars Nyberg, a minister from Lancaster, preached the sermon, which so pleased the Manocacy deputies that they requested him to procure them a successor who could preach like himself. *This gave Nyberg the long-looked-for opportunity to carry all the Lutheran congregations from Lancaster to Frederick into the Moravian Society.* When the perfidy of Nyberg became known, the congregation had already become distracted, and many, especially at Manocacy, became his adherents. It appears that Nyberg had secretly embraced the Moravian faith, and *had entered into agreement with Spangenberg to carry the Lutherans of Lancaster and elsewhere into that fold.* Candler's death widened his influence and gave the opportunity. The request of the brethren" (*i. e.,* the Lutherans from Manocacy who attended the funeral) "opened the door for action. Nyberg came frequently and many followed him. At Lancaster, York, Conewago and Manocacy, the doors were closed against him. He now sent Nieke, who also became an offense and was locked out." The writer seems to have been unaware of the fact that Mr. Nieke was "locked out" *before* Mr. Nyberg, as well as of the fact that for two years after he had been "locked out," he was so little of an "offense" that *"he was in blessed activity there as a Lutheran pastor."* (Reichel's Early History.)

The charge that Nyberg had secretly made an agreement with our beloved and venerable Bishop Spangenberg is simply ridiculous, as all who know the character of the man and the constitution and government of our Church do not need to be told. Any one who is acquainted with the history of the Moravian Church knows that it has always opposed and forbidden, at home and in its foreign mission fields, proselytism in any shape

With this change, however, some of those who worshipped in the union church were dissatisfied, and, after Mr. Nieke had preached one sermon in the church, they refused him the further use of it.

DULANY'S GIFT.

A few miles distant from the church was the farm of Bro. Jacob Weller, who had come from Germany, in the year 1737, and after first settling in Pennsylvania, had come to the Manocacy Valley in 1742. Having offered the use of his house for the school and meetings of those who favored Mr. Nieke, they were held there for some time, probably until the winter of 1748-'49, during which the Rev. George Neisser, Mr. Nieke's successor, preached and taught school in the house of "old Mr. Ambrose."

This arrangement was only temporary, for in the latter part of 1746 or early in 1747, Bro. Weller having gone to Annapolis with Jacob Matthes, who was not a Moravian, but was connected for some years with the undenominational "Congregation in Manocacy," they called on the Hon. Daniel Dulany, the elder,

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or form. Furthermore, no amount of "persuasion," *i. e.*, proselyting, would have been able to add one member to our Church in those early days, when applicants sometimes waited for years before the Lot favored their application. Among the Minutes of a Conference held at Graceham, July 25 and 26, 1772, we read: "With reference to such persons as may wish to connect themselves with our congregation, it was recommended that rather than accede at once to their request *they be advised to remain faithful members of their own church,* and our good friends." "Zinzendorf's motto had always been, 'Not to proselytize, but to evangelize.'"

After the "Congregation in Manocacy," a "free," undenominational congregation, had by its own request been organized as a Moravian congregation in 1758,—*twelve years* after Bro. Nieke had been "locked out" of the union church on the Manocacy—our ministers here were on the best of terms with the Lutheran and Reformed ministers in the county. There was no charge of proselyting brought against them *then,* although in a devoted and self-denying spirit they cheerfully ministered to all who desired their services.

Besides the church services at Graceham they had regular appointments at a number of other places, but *they made no attempt to win members of other churches, and to organize congregations in connection with the Moravian Church.* Had they done so, there would not today be only two Moravian churches in Frederick County.

with whom they were acquainted, and on whose land they had probably settled. Having mentioned to him their trouble with regard to the church, he decided to give them ten acres of his land for a church and school-house, free of all cost. This ten-acre tract was surveyed, July 3, 1747, by Thomas Cresap, Deputy Surveyor of Prince George's County, which then embraced the whole of western Maryland, Frederick County being organized the following year, and until 1776 embracing all that part of the Province lying west and north of Prince George's County.

In accordance with the custom of giving special names to tracts of land taken up by settlers, the ten-acre tract donated by the Hon. Daniel Dulany was named "Dulany's Gift." It was surveyed as a rectangle, having two sides of 80 perches or rods, *i. e.*, 1320 feet each—exactly one-fourth of a mile—and two sides of 20 perches or rods each, and therefore contained 1600 square rods or ten acres. The beginning point was "a bounded white-oak on the south side of a spring leading to Captain's (Owing's) Creek, a draft of Minorcacee, * * to be held by Culverton or Minorcacee Mannor" (*sic*).

"Dulany's Gift" was probably altogether woodland, as Bro. Rundt, the minister in charge March-October, 1758, cleared a portion of it so that he could take walks there, and in 1762 it was necessary to clear a piece of woodland for the laying-out of the cemetery. A note in the Diary for September, 1763, states that half of the land had been cleared. This ten-acre tract extended in a north-east and south-west direction, the present church and parsonage premises being at the south-west end of the tract, which embraced the cemetery and land beyond, but none of the land on which the lots of Graceham were laid out after it had been purchased in 1782.

Both Daniel Dulany, the elder, who donated the tract just described, and his son, Daniel Dulany, the younger, were the most eminent men of their day in their profession of the law, and held the highest offices in the Province of Maryland, and their ability and legal authority were recognized and respected, not only in Maryland, but in the other Colonies and in England, and they always endeavored to promote the prosperity and to establish the rights of the people of this Province.*

*We are indebted to Mr. Richard H. Spencer, Counsellor-at-Law, of Baltimore, for interesting Sketches of the Lives of Daniel Dulany, the

"Dulany's Gift" was surrounded by another tract of 685 acres, embracing the land on which the houses and lots of Graceham are now located, and the land afterwards owned by George Siess, and was granted on May 20, 1754, to Major Joseph Ogle. Portions of this tract were later owned by John Biggs, Henry Pitesell (Peitzell), Joseph and Mary Butler, neé Ogle, and Geo. Siess, who thus became neighbors on all sides to "Dulany's Gift."

THE FIRST CHURCH-HOUSE (GEMEINHAUS).

In the year 1748 those who had been holding their religious services and school in private houses made preparations for the building of a house on "Dulany's Gift" that was to serve as a combined church, parsonage and school-house, and in the month of March, 1749, it was built. There is no description of it given in the records at Graceham, but we know that it occupied, at least in part, the site of the present parsonage, that it was a log-building, like others at that time in this section, and that it was 30-40 feet in length and 22-24 feet in width; as it must have been at least eight feet less in width than the addition built at its eastern end in 1772 for a separate meeting-hall, the first separate church-building, the dimensions of which are on record, and which was 32 feet in width, and had two doors, one in each projection beyond the walls of the Gemeinhaus. We also know that this first church-house (sometimes called the Gemeinhaus and also the Schulhaus) was a building of two stories and a garret, from the circumstance that in 1774, during the pastorate of Bro. Joseph Neisser, while he was absent in Bethlehem, and Mrs. Neisser was busy *on the garret*, and had locked the house-doors, a thief entered *the second story* by means of a ladder, and took Bro. Neisser's watch, which was hanging on the wall in the old meeting-hall, the new one having been built two years previously, as mentioned above.*

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elder, and Daniel Dulany, the younger. Mr. Spencer is in a position to speak with authority, as Mrs. Spencer is a lineal descendant of both of these distinguished gentlemen. The sketches are appended to this narrative.

*The thief was pursued by some of the brethren, to one of whom, who happened to be passing the Gemeinhaus, Mrs. Neisser gave the alarm, was overtaken near the Manocacy, was arrested and the watch recovered; all of which is circumstantially narrated in the diary.

We can therefore picture to ourselves this two-story log-building, standing alone in the woods, with no very near neighbors, furnished in the most simple and primitive manner, with only such articles as were absolutely necessary; the meeting-hall on the second floor having only a chair and table for the minister, benches for the congregation, a "gun-corner" perhaps, as there was later in Apple's union church, unless the rifles were left in the school-room below, tallow candles furnishing light for the evening services, no instrument to lead the singing until twenty years later, the Diary for 1769 informing us that "the instrumental music with violins, commenced last year in a very imperfect manner, has been made more effective by the Lord's blessing, so that the singing of the congregation is greatly improved."

Sixteen ministers, successively, officiated as resident pastors in this primitive woodland sanctuary; six before the congregation was organized, viz., the Reverends Sven Roseen, 1749-1751; Matthew Reuz, 1751-1752; Richard Utley, 1752-1754; Christian Richter, 1755; Valentine Haidt, 1757; Charles Godfrey Rundt, 1758; and ten after the organization, viz., the Reverends John M. Zahm, October 8, 1758—June 13, 1762; Francis Boehler, June 13, 1762—June 15, 1764; Daniel Sydrich (Assistant), July 31, 1763—June 23, 1766; Otto Krogstrup, June 15, 1764—December 13, 1767; Nicholas Henry Eberhardt, December 13, 1767—April 18, 1770; Joseph Powell (*ad interim*), April 18, 1770—November 4, 1770; Samuel Utley, November 4, 1770—March 10, 1771; Joseph Neisser, June 9, 1771—October 16, 1773. During Bro. Neisser's pastorate the first separate meeting-hall or church was built, in which he also officiated until May, 1775. The following unordained brethren were Assistant Pastors, viz., Samuel Herr, December 5, 1762—June 25, 1763; ———— Heppner, May 23, 1770—March 23, 1775.

The Rev. Nicholas Henry Eberhardt and the Rev. Samuel Utley departed this life while in service here; the latter after a service of only four months, during two of which he was too ill to officiate. Their mortal remains rest in the Graceham cemetery, as also those of the Rev. John Frederick Schlegel, who also died during his term of service here, on May 30, 1805.

A DEED FOR "DULANY'S GIFT."

In the year 1751, during the pastorate of the Rev. Matthew Reuz, Mr. Dulany surrendered his entire claim to the ten acres which he had donated for the church and school, and on June 4 a deed to that effect was drawn up and was recorded in the Land Office at Annapolis. It contained the clause, "*for Jacob Matthes, in trust for Matthew Reuz and his successors.*" This Deed was, in 1758 (the year of the organization of the Congregation in Manocacy), transferred by Jacob Matthes to Jacob Weller, and by him on November 16 of the same year—"for and in consideration of the sum of five shillings sterling money of Great Britain to him in hand paid"—to the Rt. Rev. Matthew Hehl, Timothy Horsfield, John Okely and George Klein, all of Bethlehem, Pa., to be held by them as Trustees for the Congregation in Manocacy, "and to and for no other Use, Intent or Purpose whatsoever." This Deed was witnessed and signed before John Darnall, "one of his Lordship's Justices of the Provincial Court," to whom an "Alienation Fine of Five Pounds Sterling on the within mentioned Ten Acres of Land" was paid by "Matthew Hehl and others," and on November 17 the Deed was "recorded in Liber F and folio 575 and 576 among the Records of Frederick County."*

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*On April 11, 1807, "John Okely, of the Borough of Lancaster, in the County of Lancaster, and State of Pennsylvania," being the son and heir of John Okely, the sole survivor of the Trustees who had received the Deed from Jacob Weller, "for divers good causes and considerations him thereunto moving, and for and in consideration of the sum of five shillings lawful money of the State of Pennsylvania to him in hand paid," transferred by Deed of above date his claim as the son and heir of John Okely, Trustee, to the Rev. Jacob Van Vleck, of Nazareth, Northampton Co., Pa., the Rev. John Gebhard Cunow, of Bethlehem, Northampton Co., Pa., the Rev. John Herbst, of Lititz, Lancaster Co., Pa., the Rev. John Meder, of Nazareth, Northampton Co., Pa.,—all filling some of the most prominent and important official positions in the Church—and Lewis Protzman and Christian Herbach, members of the Congregation in Manocacy. This Deed was sealed and delivered in the presence of John Martin Beck and John Moore, before Frederic Kuhn, one of the Assistant Judges for the County of Lancaster. It contains the clause: "And the said Jacob Van Vleck, etc., etc., do covenant and agree to and with the members of the congregation of the United Brethren or Moravians, settled at Graceham, Frederick Co., Md., that they, the said Jacob Van Vleck, etc., etc., will hold, possess, etc., the said parcel or tract of land, for the use of the said congregation, etc., etc., and for no other use, intent or purpose whatsoever."

In view of the fact that all the land held in Frederick County by Daniel Dulany, the younger, which he had inherited from his father, the donor of "Dulany's Gift" (who died December 5, 1753), was confiscated by an Act of the General Assembly of Maryland in 1780, and was sold, as were all the estates, real and personal, of those who had been opposed to the Revolution, it was a fortunate circumstance that the congregation held a Deed by which the possession of "Dulany's Gift" was assured to them.

REQUEST FOR A MORAVIAN MINISTER.

After a vacancy of some duration in the pastorate, occasioned by dissension that had arisen and the unsettled state of affairs in the country on the breaking out of the French and Indian war,* messengers with a written petition, *requesting the appointment of a Moravian minister*, were sent to the Moravian Synod held at York, Pa., in August, 1757. The Synod granted this request, and the Rev. Valentine Haidt, and after him the Rev. Charles Godfrey Rundt, filled the appointment for a short time (December, 1757—October, 1758). At the Synod held at Lebanon, Pa., in June, 1758, the delegates from the Congregation in Manocacy were informed that in the fall of the same year, as soon as their Gemeinhaus was in a proper condition, not only as a residence for the minister, but as befitted the house of God, the Rev.

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*The Historical Account in the Graceham Church Register states that the year 1756 was one of great danger and distress for the residents of this section, owing to the hostile incursions of the Indians, and that those who had farms up in the mountains were obliged to flee for their lives. On her way to the Gemeinhaus, Christina, a little daughter of Bro. Caspar Schmidt, was seized and carried away before his eyes by Indians, who kept her in captivity until the Treaty of 1758 required them to give up their captives. She was then taken to Philadelphia, and after having a good home there, was falsely claimed by a resident of Lancaster as his daughter and taken by him to that city. Her father having gone to Lancaster as a delegate to the Synod of 1769, she met him on the street, and was thus providentially restored to her parents. She became an inmate of the Sisters' House at Bethlehem, Pa., and later of that at Lititz, where she died some years later, her health having been poor for some time, and her grave is in the Lititz cemetery.

At the same time the Gemeinhaus of the Congregation in Manocacy was seized by some unfriendly persons, who purposed making it a fort, but could not establish a claim nor retain possession of it. Their occupation of it probably made the condition mentioned above necessary.

John M. Zahm would be sent to them and would be their regularly settled minister.

The Period of Regular Organization.

The Rt. Rev. Matthew Hehl, with Mrs. Hehl and the Rev. John M. Zahm and Mrs. Zahm, having arrived on Thursday, October 5, the Bishop, after inspecting the Gemeinhaus and, together with Bro. Rundt and Bro. Zahm visiting the members in their homes on Thursday afternoon and Friday, held Conference with the brethren on Friday evening and Saturday morning. Several services were held on Saturday, the 7th, and the Bishop presented Bro. Zahm, who had been ordained a deacon on September 3, at Bethlehem, to the congregation as their minister.

On the next day, Sunday, October 8, 1758, the solemn services appropriate to the organization were held, and Bishop Hehl *declared this little flock to be a congregation in regular connection with the Church of the Moravian United Brethren.*

Seven persons were received into the congregation on this day as non-communicant members, viz., Lorenz Krieger and his wife Maria Elisabeth, and the married women, Elisabeth Magdalena Viéllard, Maria Sarah Moser, Maria Elisabeth Protzman, Christina Schmidt (wife of Caspar Schmidt) and Elisabeth Weller. Afterwards, the first celebration of the Lord's Supper or Holy Communion took place, there being fourteen participants, viz., the ministerial brethren Hehl, Zahm and Rundt, with Mrs. Hehl, Mrs. Zahm, and nine communicant members, viz., the married brethren, Jacob Weller, George Gumpf, George Harbaugh, Lorenz Protzman, Leonard Moser, Peter Viellard (Williar), and Caspar Schmidt; and the married women, Catharine Harbaugh and Rosina Gumpf. These had all been communicant members of the Moravian Church during their residence in Pennsylvania, and now, together with the non-communicants, became the founders or charter-members of the newly-organized congregation. Appropriate services were also held for those present as guests, and for the young people and children. On the next day, Monday, October 9, a general love-feast was held from 7-8 A.M., and afterwards the first Congregation Council assembled, Bishop Hehl presiding, in which

various matters of importance were considered, and George Harbaugh and Lorenz Protzman were elected Stewards* of the congregation, their duties being similar to those of Elders and Trustees. They were also elected Sextons or Sacristans.

On Wednesday, October 11, Bro. Zahm opened the school for the children. This was a parochial school, in charge of the minister, and taught by him for many years until it became so large that a teacher was engaged. It was regularly held until after the opening of the public school at Graceham, in 1839.

1759.—On February 13, the first infant baptism after the organization took place, and therefore the first one recorded in the Church Register.

On March 7, the first funeral was held, that of a little daughter of Bro. and Sr. Caspar Schmidt. As the congregation had no cemetery as yet, interment was made on her father's farm in the mountains.

March 5-9. Bishop Hehl made an official visit, and in a lovefeast explained the meaning and object of the "Society" arrangement, by which those who were not full members of the congregation could, as Society members, have certain privileges and be under the pastoral care of the minister. Such a Society was organized with twenty-three members, on May 18, during an official visit by Bishop and Mrs. Spangenberg.

October 27-November 2. Bishop Hehl made another official visit, during which the first Harvest Thanksgiving Festival was celebrated.

1760.—July 18-29. The Rev. and Mrs. Francis Boehler made an official visit to the children of the congregation, and Bro. Boehler also held services for the English residents on Carroll's Manor, a few miles south of Frederick Town.

1761.—In May, Bishop and Mrs. Spangenberg again visited the congregation. Such official visits were frequently made for a number of years after the organization, and afforded much encouragement and edification to the congregation.

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*This office continued in existence until the year 1802, when, by a Resolution of the Provincial Conference, a Committee of several brethren was substituted for it in the city and country congregations.

1762.—As there were no public means of communication with the congregations in Pennsylvania, the brethren took turns in conveying letters, reports, etc., to York, Pa., and in bringing letters and news from the congregations in Pennsylvania and in other parts of the world. The trip to and from York generally required three or four days.

February 2. Bro. Zahm held the first marriage ceremony after the organization, viz., that of John Gumpf, a son of Bro. and Sr. George Gumpf, residing about three miles beyond Frederick Town, and Juliana Weller, a daughter of Bro. Jacob Weller and his wife, Sr. Maria Barbara, who had departed this life in 1754.

To the marriage of members of the congregation in those days a very deep religious significance was attached, and religious ceremonies were in vogue which no doubt helped the members to realize that holy matrimony was not to be entered into "lightly or unadvisedly, but reverently, discreetly and in the fear of God." In the first place, the bride- and groom-to-be were solemnly betrothed to each other in a meeting of the congregation some weeks before the day set for the wedding. Then, perhaps a week later, in a special meeting of the unmarried brethren and sisters, they both took leave of those divisions of the congregation, to which they had until then belonged, the good wishes of which were expressed by the singing of benedictory verses, or "verses of blessing" (Segensverse) as they were termed. The marriage was performed a week later, in the meeting-hall, in the presence of the married members of the congregation, after an appropriate address by the pastor, and was followed by a lovefeast, in which there was further discourse on married life. Then followed the social gathering and wedding-feast in the house of the parents of the bride or groom. Such was the procedure in the case of the marriage mentioned above.

June 10. Bishop Hehl brought the Rev. Francis Boehler as Bro. Zahm's successor, as the former was to preach in the English language for the people on Carroll's Manor, south of Frederick Town. Mr. Joseph Johnson, Charles Carroll's steward or agent on the Manor, who had made a request for the preaching,

was present, and it was arranged to have English preaching on Carroll's Manor once in four or six weeks.*

July 4 (Sunday). Bro. Boehler preached in Mr. Johnson's house on Carroll's Manor to an attentive audience of about two hundred persons.

July 18. The Congregation Council resolved that there should occasionally be English preaching here "for the sake of our English neighbors," and it was held once in four weeks, for some time.

September 7. The Married People's Festival was celebrated for the first time. So far as can be determined, there were then twenty-eight or thirty married people in the congregation. On December 31, 1765, there were forty-five, and December 31, 1766, forty-eight.

October 21. After a piece of ground had been cleared, the first cemetery was laid out. It was eighty-six feet square, being the oldest part of the present cemetery. The entrance was originally on the south-west side, along which the Western Maryland Railroad now passes. A path across the hollow (die Tiefe) in the rear of the church, with a bridge over the little stream running through it, led to the gate of the cemetery.

October 22. After the cemetery had been solemnly consecrated by the pastor, the Rev. Francis Boehler, the first interment in it took place, that of Catharine Barbara Schmidt, a daughter of Bro. and Sr. Caspar Schmidt, aged 18 years, 3 months and 2 days.

1763.—April 3 (Easter Sunday). At sunrise the Easter Morning Litany was prayed in the cemetery for the first time. In later years, before Graceham was built, this early service was generally held at 9 A.M., as nearly all the members lived too far away.

August 23. The brethren agreed to build a new spring-house. This was not the present spring-house, which was built in 1828 on the site of a previous one. Besides this one, near the church,

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*Evangelists, (named on p. 131) sent out by the brethren at Bethlehem, had before this time sometimes visited and preached for the people on Carroll's Manor, when traveling through that part of Maryland. Bishops Hehl, Seidel, Spangenberg, Peter Boehler, Gregor and Etwein had also visited and preached there.

another was built in 1784, two years after the first houses in Graceham had been built, at the spring in the "spring-lot," west of the Gemeinhaus, "for the use of the families."

1764.—March 2-8. An official visit by Bishop Peter Boehler, who preached also on Carroll's Manor.

June 14-18. Bishop Hehl made an official visit and introduced the Rev. Otto Krogstrup as Bro. Francis Boehler's successor.

June 28. The lay brother, Samuel Herr, who had been Assistant Pastor for seven months, returned to Bethlehem, and on the 31st the Rev. Daniel Sydrich, who had arrived as his successor, preached his introductory sermon. Preaching on Carroll's Manor was continued by Bro. Krogstrup and Bro. Sydrich once in four weeks. Bro. Jacob Lochman was elected Steward in place of Bro. Jacob Weller, who had asked to be relieved on account of his infirmities.

1765.—February 14. The brethren agreed to repair the church-house and to put a new roof on it. This was sixteen years after it had been built. Bro. Lorenz Krieger was elected Steward, Bro. Lochman having departed this life.

June 12-17. An official visit by Bishop Hehl and the Rev. Frederick William von Marschall.

Fourteen persons came during this year from other congregations, viz., Bro. and Sr. Hartman Vertriess, with four children, from Schoeneck, Pa., and Bro. and Sr. George Siess, with six children, from Heidelberg, Pa. In the previous year Bro. and Sr. Ludwig Protzman, with seven children, had come from York, Pa. Owing to these and other accessions, the congregation at the close of this year, only seven years after the organization, numbered one hundred and fifty persons, including sixty-four children, and this was about the seating capacity of the first meeting-hall in the Gemeinhaus.

1766.—April 24-28. Bishop David Nitschmann and Bishop Nathaniel Seidel made an official visit, the former as a member of the Directory of the Brethren's Unity, visiting all the congregations of our Church in this country.

July 8. The Rev. Joseph Powell and Sr. Powell came from Bethlehem to take charge of the work on Carroll's Manor, the friends there having applied for a resident pastor.

October 7-13. During an official visit by Bishop and Mrs. Hehl, the eighth anniversary of the organization was held on the 8th. In the lovefeast, those who had been present at the organization, seven of the nine communicants—two having moved to York, Pa.—and the seven non-communicants, sat together. "Now," says the Diary, "the meeting-hall is filled with the members and their children." On the 12th Bishop Hehl arranged the twenty married couples and one married brother in four "classes," each to be held once in eight weeks, one every other week, between the two communion seasons. In the fall of this year the brethren made new fences around the land (the ten acres) and covered the two gable ends and the north side of the church-house with clapboards.

1767.—October 6-10. An official visit by Bishop and Mrs. Nathaniel Seidel. Bishop Seidel held the services of the ninth congregation festival.

December 13. The Rev. Nicholas Henry Eberhardt succeeded the Rev. Otto Krogstrup as pastor. A lovefeast was held for the whole congregation, to bid farewell to Bro. Krogstrup and to welcome Bro. Eberhardt. There was English preaching once in eight weeks by Bro. Powell, when he came to the Holy Communion, which was not held on Carroll's Manor, as there was no organized congregation there. Bro. and Sr. Frederick Leinbach, with nine children, came from Oley, Pa. Bro. Leinbach was the father of Christian Leinbach, who built the first house of Graceham, fifteen years later, in 1782.

1768.—June 29-July 4. An official visit by Bishop Hehl and the Rev. Daniel Sydrich.

August 23. Bro. and Sr. Ludwig Protzman's daughter, Anna Maria, left for Lititz, to enter the Sisters' House there, the first one from this congregation.

October 17-26. Bro. and Sr. Eberhardt attended the Provincial Synod at Lititz, with Bro. Peter Williar as delegate. Some of the members here visited Lititz at the same time, with great blessing.

1769.—A year of special grace and blessing for old and young. Among the latter a worldly spirit had manifested itself during the past two years. English preaching, once in four weeks, was

attended by many of the friends on Carroll's Manor, whose intercourse with our members here was mutually edifying. Many of the members visited a church-settlement, viz., Lititz, for the first time, with great pleasure and blessing. In later years they frequently did so, and there was an intimate connection between this congregation and Lititz. Bishop Hehl's visits, June 9-14, and October 5-10, were occasions of great blessing. The birthday lovefeasts, which some of the members gave, helped to promote brotherly love. A small cellar was made at the north-east gable end of the church-house, with a roof over it, and a little roof was put up over the "front" door of the house, with seats under it. At that time the door on the south side of the house was called the front door. Bro. Jacob Weller was elected Treasurer of the contributions to the Unity's expenses.

1770.—April 18. The pastor, Rev. Nicholas Henry Eberhardt, departed this life, after a brief illness, three days before Easter. Bro. Powell had been notified, and held the services of the Passion Week, and on Friday, the 20th, the funeral service, the attendance at which was so large that it was held out-doors, in front of the church-house. Bro. Heppner, a lay brother, came from Hebron, Pa., to supply the vacancy temporarily, and Bro. Powell returned to the Manor, but continued to discharge the functions of an ordained minister here until November 5, when Bishop Hehl introduced the Rev. Samuel Utley to the congregation as their minister. English preaching once in four weeks continued.

1771.—Early in January, Bro. Utley was taken ill, and on Sunday, March 10, after a pastorate of only four months, during two of which he was unable to officiate, departed this life. On Tuesday, the 12th, the funeral, at which there was a large attendance, was held by Bro. Heppner.

June 5. Bishop Hehl and the Rev. and Mrs. Joseph Neisser and Bro. Martens, a missionary, arrived in Bro. Ludwig Protzman's wagon, which had been sent to Lititz for them, and on Sunday, the 9th, Bishop Hehl introduced Bro. Neisser to the congregation as their minister. Bro. Heppner remained as his co-laborer for several years, and was a very capable, active and faithful assistant.

June 30. The Congregation Council discussed the erection of a separate building for a meeting-hall or church, which was considered absolutely necessary. It had been resolved upon already during Bro. Eberhardt's pastorate.

December 31. Several brethren met as a committee to prepare a plan to be laid before the Congregation Council.

1772.—Bro. Adam Kamp, with his wife and son, came from Frederick Town, to live here, on the piece of land which he had bought in 1771 from Henry Pitesell, adjoining "Dulany's Gift," and on which he had built a house and stable. This piece of land, about two acres, included the field on the east of the present first lot on the south side of the main street of the village at its eastern end—the lot on which the first house of Graceham was built in 1782 by Christian Leinbach—and was later, in 1788, with the exception of half an acre, (re-sold to Henry Pitesell by John Kamp in 1784,) donated to the congregation in a Deed of Gift, by Conrad Schau, who had bought it from John Kamp in 1785, his father, Adam Kamp, having died the previous year.

A NEW CHURCH.

January 19. A plan for the new church was adopted by the Congregation Council, and an agreement was made with a carpenter. Very deep snow prevented the felling of timber until March 3. On the 7th and following days, logs were taken to the saw-mill and squared, and were brought here on sleds.

June 22. Bishop Hehl arrived and consulted with the brethren about the plan of building an addition to the Gemeinhaus for a new meeting-hall. The following plan was adopted: "The addition will be built at the north-eastern gable end of the Gemeinhaus, and will be 32 feet wide and 36 feet long. The floor is to be right above the cellar,* and therefore the height of the hall will be 12 feet. Both doors of the new church will be right at the long sides of the Gemeinhaus, for which the excess in width which the new building will have over that of the old house will serve and be sufficient." A subscription amounting to £45, 12 s/ ($120-$140) was at once made, and all the brethren were willing to work, as usual, without pay.

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*Probably meaning the cellar made 1769. Q. v.

August 4. The site for the new building was staked off, the foundation was dug, the little roofed cellar that was built only three years before was torn down, stones, lumber, etc., were hauled, and on September 25 the building was raised. "All our brethren," says the Diary, "and our young men and some of the neighbors came to help, so that besides the master-carpenter there were about thirty-four persons present, and by four o'clock in the afternoon everything was nicely finished without any accident."

When this building was taken down, in 1822, to give place to the present church-edifice, it was found that the four outer walls had been built simply of planks four inches thick, but some of them had decayed so much, especially on the north side, that it was a wonder the building had stood for almost fifty years. Already in 1787 the planks had given way so much that they had to be secured to the sills with iron bolts or clamps. The interior was finished in lath and plaster, but was not completed before October 7 of the next year, 1773, when the Diary says:

1773.—"The carpenter put in the window-sashes, and the meeting-hall was cleaned, and is now ready for the dedication when Bro. Nathaniel (Bishop Seidel) comes." It would appear, however, that the benches had not yet been made, as we read in the Diary for October 31, "The Congregation Council resolved to put up a projecting roof (appentice) over each door of the new church and of the old house; also, *that each family should furnish boards for two benches, so that the carpenter can make them at once*, and about forty boards were immediately brought together." On March 31 of the next year, 1774 (Maundy Thursday), we read: "We assembled in our new meeting-hall, which is now completely furnished with benches."

October 16 (1773) (Saturday). Bishop Seidel having arrived (on the 14th), the meeting-hall, or church, was dedicated, the Bishop holding all the services on that day, and some on the following day (Sunday). In the lovefeast on Saturday, which was held in celebration not only of the present festal occasion, but also of the congregation festival, postponed from October 8, and of the harvest thanksgiving festival, Bishop Seidel read some verses which Bishop Hehl had composed, in the German language, for the dedication, and also those which the learned and

gifted Bishop had written for the laying of the corner-stone, or beginning of the building. Copies of both these poems are preserved in the first Church Register of the Graceham congregation, and in the library of the Moravian Historical Society.

Thus a second important step had been taken in the forward movement of the Congregation in Manocacy, which was showing a very earnest and devoted spirit, all being ready to do all that they could for the promotion and advancement of the sacred enterprise in which they had a common interest, and for which they gladly labored together in brotherly love and harmony.

The following eleven brethren officiated as resident ministers in the new church dedicated by Bishop Seidel, October 16, 1773:

Joseph Neisser, October, 1773-May, 1775; John Schweishaupt, May, 1775-October, 1784; Daniel Sydrich, October, 1784-May, 1790. (Bro. Sydrich, after being in poor health for some time, died at Lititz, Pa., while attending a Ministers' Conference.) Gottlob Senseman, June-September, 1790; John Frederick Peter, September, 1790-April, 1791; John Martin Beck, April, 1791-October, 1796; Christian Frederick Schaaf, October, 1796-October, 1798; John Frederick Schlegel, October, 1798-May, 1805. (The Rev. Nathaniel Brown, a missionary on the island of Jamaica, W. I., who had come to this country after the death of his wife, assisted Bro. Schlegel, who was in poor health, from October, 1800-May, 1801. Bro. Schlegel departed this life while here, May 30, 1805.) Carl Gottlieb Bleck, October, 1805-May, 1819; John P. Kluge, May, 1819-May, 1822. During Bro. Kluge's pastorate the present church was built, in which he also officiated as pastor until 1827.

THE WORK ON CARROLL'S MANOR.*

1774.—January 17. Bro. Heppner returned from Carroll's Manor, where he had been staying since December 4, 1773. He had been directed to divide his time between the Congregation in Manocacy and the friends on Carroll's Manor, the Rev. Joseph Powell having retired after a service there of six years, 1766-1772.

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*See Appendix, p. 301, for a fuller account.

After having been served by the ministers of the Congregation in Manocacy for four years, 1762-1766, those who attended the services held on Carroll's Manor applied to the Conference at Bethlehem for a resident minister, and Bro. Powell was sent in compliance with their request. In 1768, Charles Carroll, of Carrollton, donated ten acres of his land on the Manor for a meeting-house for their use, and also gave forty shillings towards the building of the house. The ten acres were surveyed and plotted, fifty-six logs were felled and squared, and the house was built by the people there, in September and October, 1768, and Bro. Powell, after living and preaching in private houses for two years, moved into the new meeting-house on December 3, and held services there until, on account of his own and his wife's poor health, he retired in 1772.

For several years thereafter occasional services were held by the ministers of the Congregation in Manocacy, and forty-one children, whose names are on record, were baptized by them and by Bro. Powell. Finally, the most of those who had attended our services moved to North Carolina, some of them, at least, like the Chitty's, Padgetts', Peddigoarts (Peddicord's), Horatio Hamilton and Henry Moss, to the Moravian congregations in Wachovia. At last only two families were left, Schau's and Waeschke's, for whom services were sometimes held. The meeting-house was occupied by different families, as care-takers, for some time, but what disposition was finally made of it, and of the ten acres donated by Charles Carroll, on a lease of twenty-one years, "for the consideration of a rose per year," the records at Graceham do not show. In the Diary for Tuesday, April 9, 1782, Bro. Schweishaupt writes: "I rode with Bro. Etwein to Carroll's Manor, where he spoke with the neighbors to our meeting-house, and showed them the document that guarantees our right to it, as they lay claim to it in an unfriendly way." The meeting-house must have been standing as late as 1812, in which year "the corner-stone of a new church for the Reformed and Lutheran congregations was laid *near the old meeting-house*," we read in Scharf's *History of Western Maryland*.

THE WAR OF THE REVOLUTION.

1775.—In 1775 the troublous times of the War of the Revolution began. On January 8, after the usual Sunday services, several brethren met as a committee, to discuss the matter of military drill, to which some of the members had been summoned.

It was against the principles of our brethren in those days to bear arms, although they were always willing to bear their full share of the financial burden of the country. Some of the members of this congregation did go, nevertheless, with the militia, when they were called out, but all returned to their homes in safety. The regular services of the church could be kept up without interruption, and the congregation observed all the days of fasting and prayer, of which quite a number were appointed by the State and by Congress. All were glad and thankful when the war was ended and peace was declared in 1783.

A few items from the Diary may be here added to the above.

"Sunday, January 8. After the services several brethren met as a committee to consider the matter of military drill, in order to ascertain in how far our 'Act of Parliament' exempts us. Bro. Heppner read the Act, so that our brethren may know, in case of necessity, in how far it protects them, for this is a serious and critical time.

"January 21. With regard to the military drill it was thought it might be well for a couple of brethren to go to the Governor, as the highest official in the Province, to make him acquainted with the Act of Parliament. But as a committee is to sit this week in Frederick Town, to regulate and settle this matter, and all freeholders are to attend, it was resolved to let two brethren go and learn what was decided, that we may be certain how things stand, as the reports of such affairs vary so much. May the dear Saviour himself instruct and guide us, and keep us near to him.

"February 12. The brethren consulted together concerning the intention of a committee to meet with them in the Gemeinhaus on the 15th instant, and ascertain their views as to a collection for a fund to provide arms and ammunition for the county, an affair that requires caution on our part. The brethren resolved to meet with the committee in Bro. Jacob Weller's house.

"July 20. We kept the day of fasting and prayer appointed by Congress. Before the preaching we prayed the church litany, including especially the sad condition of our country. At the close of the general meeting we united in prayer for the forgiveness of our sins, and besought the Lord to turn from us the further effusion of blood.

"August 13. Bro. Henry Van Vleck, of Bethlehem, who had been in Virginia on business, and on his return wished to visit us, lost his way, and his chaise was upset on the bad road, and his face and one leg were injured. The accident might have cost him his life, which the Saviour graciously prevented. He arrived while all our members were still here, and his injuries were at once attended to.

"August 16. As Bro. Van Vleck has pretty well recovered, he pursued his journey to Bethlehem, and our messenger, Jos. Leinbach, accompanied him.

"August 17. This week Bro. Williar's boy, in the mountains, killed eighteen large rattlesnakes in one heap, skinned nine of them and took the fat.

"November 25. Bro. David Tanneberger, who had set up an organ in Frederick Town, arrived with his son, on their way to Lititz, and the next day proceeded on their homeward journey.

"1776.—May 17. We observed the day of fasting and prayer appointed by Congress, and besought the Lord to forgive our sins and preserve us from war and bloodshed.

"August 25. The letter of the Elders' Conference in Bethlehem, referring to the conduct of our brethren under the change of government in this country, was read to the communicant brethren.

"1777.—January 5. At the close of the Liturgy an earnest admonition was given to our brethren who are to march with the militia tomorrow.

"February 3. We observed the day of fasting and prayer appointed for Maryland.

"August 24. The sad news has been received that the militia must turn out again, as British ships have been seen off the coast of Maryland, and the Indians are said to be killing people in the neighborhood of Pittsburg.

"September 3. Some of our brethren had to go with the militia today.

"December 18. A day of prayer appointed by Congress.

"1778.—Letters from Bro. Matthew (Hehl) inform us that the Brethren's House in Lititz is a hospital for American soldiers; that some thirty have already died, and that the sickness is spreading in the congregation.

"January 30. Last evening two wagons arrived from Carolina, in charge of Christian Conrad and Frederick Binkele, taking goods to Pennsylvania.

"April 22. A day of prayer appointed by the government.

"December 30. We observed the day of thanksgiving and prayer appointed by Congress.

"1779.—May 6. A general day of prayer.

"May 9. Early today Henry Schneider and Hartman came with the Wachovia wagon, and in the evening continued on their way to Wachovia.

"September 3. The brethren, Fred. Mueller and Henry Schneider, who were passing with their wagon from Carolina, called on us.

"October 9. Towards evening Henry Schneider came from Lititz, to get provisions for the journey of Bro. Reichel and Bro. Marshall to Wachovia.

"October 12. We were busy with the curing of the meat bought by Henry Schneider for the brethren going to Wachovia.

"October 14. Henry Schneider went to meet the wagon, and on the 16th Lawrence Krieger, Jr., also went with two horses. I rode to the other side of the Manocacy, where Bro. Marshall's arrived quite late, but not Bro. Reichel's this time.

"October 18. The travelers set out on their journey to Wachovia, after the wagons had been loaded with the provisions bought here, viz., meat, butter, biscuits and oats."

1780.—In September, 1780 (therefore during the war), Conrad Westhoeffer brought all the Manocacy single sisters who were living in the Sisters' House at Lititz, to visit their parents. It was considered a great privilege to be allowed to live in the Lititz Sisters' House, and quite a number of the single sisters of this congregation spent some years there from time to time.

During the War of the Revolution the congregation was visited, officially and otherwise, by a number of brethren and sisters. In October, 1780, Bishop John Frederick Reichel, a member of the Unity's Elders' Conference in Germany, who had come to America to assume the direction of affairs in the Church during the unusual exigencies of the times, visited the congregation on his return from our congregations in Wachovia, N. C. The company was quite a large one, consisting of fifteen persons, with fifteen horses, and a wagon conveying their baggage and a tent, as it was sometimes necessary to camp out on such a long journey. On their way to Wachovia they had been robbed of a trunk containing important papers and other articles, near the Potomac River. Some of its contents were found by a woman, three miles beyond the Potomac, and were forwarded to Bishop Reichel by a friend.

LAND BOUGHT.

At a meeting of the Congregation Council on December 17, 1780, the desire to purchase some land adjoining Dulany's Gift was again expressed, and Benjamin Ogle, a neighbor and good friend, who had attended the services on that day, was consulted on the subject. Upon his suggestion it was decided that John whether he would sell some of it to the congregation. Mr. and Mrs. Butler agreed to do so. Mrs. Butler was a daughter of Mrs. Sarah Ogle, probably the widow of Major Joseph Ogle—who had held the tract of 685 acres surrounding Dulany's Gift—and Mrs. Butler had inherited the land from her mother, as the Agreement which she and her husband signed states that "they are heirs of Sarah Ogle, deceased, the right being in *her*." Mrs. Sarah Ogle was one of the friends who contributed for the building of the Gemeinhaus in 1749.

On December 18, 1780, Mr. and Mrs. Butler signed the Agreement, binding themselves in the sum of £300 to deliver within a year a Deed for Thirty Acres of land adjoining Dulany's Gift on the west, for £90 specie, which, as nearly as we can estimate it in the depreciated currency of those days, (£1 in Maryland= $2.66) was about $240, or at the rate of about $8 per acre, probably all of it being woodland. (The payment was to be made in "specie," *i. e.*, in coin, not in the paper currency, of which, in

1780, it required $40 to equal $1 in coin. The Spanish dollar, then in use, was equal to 7 s/ 6 d.)

The £90 were made up by several of the members and friends in 1781, and the survey of the land was begun on December 28, 1780, and completed January 6, 1781. The tract extended from Dulany's Gift towards the west and south-west, as far as the present cross street in Graceham, and probably a little beyond. The Deed conveying the Thirty Acres of land to John Weller, as Trustee, "for and in consideration of £90 specie," was drawn up September 28, 1782, and was recorded in the Land Records of Frederick County, October 15, 1782.

On about 12 acres of this tract the original lots of the village of Graceham were laid out, the rest of it being cultivated fields, after they had been cleared, and still so remaining, with the exception of some lots laid out on the cross street on July 30, 1867, and later in part built on, also the plot on which the public school-house stands, and about one and one-half acres adjoining the railroad, sold in 1868 to Mr. Burtis Bennett, who owned the land next to it, as a site for a warehouse and railroad station.

That this tract of thirty acres was probably all woodland appears from the fact that the Diary for October 7, 1781, reads: "As we now have more land, the woods in front of the Gemeinhaus should be cut down, so as to afford more air;" and also from other entries that mention the clearing of the land and making of fence-rails, and of fuel for the Gemeinhaus. Some of this woodland was in existence as late as 1814, and later; but in the Minutes of the Congregation Council for November 5, 1825, we read: "As the congregation has no woodland of its own, and must, therefore, buy fuel for the church and school-house, the committee recommends that each communicant member contribute 25 cents annually for the purchase of fuel." In that year there were 148 communicants, but the resolution adopted by the Council was subsequently modified, as not quite fair to all.

The £90 contributed for the purchase of the land by members and friends were refunded to the congregation by the Trustees in Bethlehem, when the Deed was transferred to them in 1804, by Henry Weller and Daniel Weller, sons of John Weller, Trustee, deceased.

On September 30, 1781, the Rev. John Etwein, one of the prominent leaders of the Church, at Bethlehem, who was consecrated a Bishop of the Church two years later, visited the congregation and communicated the *Brotherly Agreement*, which had just been adopted, and which was signed later by all the married brethren of the congregation.

THE FIRST HOUSES BUILT.

1782.—On January 18, 1782, lots were measured off for Christian Leinbach, who had come from Lititz in September, 1781, and for John Kamp, both of whom wished to build houses near the Gemeinhaus. The lot laid off for Christian Leinbach was the first one at the eastern end of the present main street of the village, on the south side, facing the Gemeinhaus. The lot laid off for John Kamp was next to Christian Leinbach's, with an alley between the two lots, each of which measured five rods front and sixteen deep, containing one-half of an acre. On February 16, John Kamp put up his stable, and in April he and his wife came and lived in the stable until their house was built. In April Bro. Etwein came again, laid off some more lots and made a plat of them, and wrote leases for Christian Leinbach and John Kamp. On April 30, Christian Leinbach married the single sister Rosina Paus, and on June 8 his house was raised, *the first one in the village*. Six days later John Kamp's house was raised. June 30. The brethren and friends who had contributed £90 for the purchase of 30 acres of land from Joseph Butler, signed a Discharge, by which they gave up all claim to the land.

1783.—In April the widow Protzman (the widow of Lorenz Protzman who died in 1767) came to John Kamp's, in May obtained permission to build a small house here, and in May, 1784, her house was raised on the lot next to John Kamp's, the third in the incipient village, in addition to the Gemeinhaus.

1785.—The Diary for 1785 contains the following important entry: "March 3. Bro. George Siess, Jr., who returned from Heidelberg and Lititz last evening, brought us letters and congregation-news. Bro. Huebner informs us in his letter that our recently-commenced village has, by direction of the Saviour through the lot, received the name 'GRACEHAM.' This is to be

announced to the congregation as soon as possible, together with the following salutation of Bro. Johannes (Bishop von Watteville): 'May God grant that at Graceham a nice little congregation may be gathered together; that soon there may be a dozen houses near the Gemeinhaus, and that the congregation that dwells there may approximate to the character of a church-settlement, and strive to be wholly pleasing to the Saviour, so that no difference may be perceived between them and a church-settlement in their spiritual life as individuals and as a congregation, and they not allow themselves anything that is opposed to the genuine spirit of a congregation of Christ Jesus and of its various divisions. May this village be a *hamlet*, or little town of the Lord's, in which *grace* abides, with simplicity and a child-like spirit."

GRACEHAM AN EXCLUSIVE CHURCH-SETTLEMENT.

September 28-October 3, of the same year (1785), the congregation at Graceham was visited by that devoted and eminent servant of the Church, the Rt. Rev. Baron John von Watteville and his wife, the Baroness Benigna, a daughter of Count Zinzendorf, accompanied by David Zeisberger, Jr., later the well-known missionary to the Indians, and by others, all being on their way to our congregations in North Carolina. In May, 1786, on their return from North Carolina, they again visited the Graceham congregation. "A short, but blessed visit." (*Mem. for 1786.*)

1786.—May 17. "After a funeral sermon preached to a large auditory, the remains of our good friend and near neighbor, Henry Peitzel, were interred on the land bought by Adam Kamp near our house, in 1771." His grave was therefore, probably one of those in the old burial-ground, located in the field next to the church land (Dulany's Gift) and just across the line, on the rising ground in the rear of the church, and which was undoubtedly the Peitzel's family burial ground, Henry Peitzel, who owned the land lying next to Dulany's Gift on that side, having bought back one-half acre of the land he had sold to Adam Kamp, and which was owned after the death of the latter by his son John, who conveyed the half acre by a Deed bearing date "on or about the eighth day of June, 1784, to Henry Peitzel."

Later this burial-ground was owned by the Wilhide's, Frederic Wilhide having married Catharine Peitzel, a daughter of Henry Peitzel, which accounts for the name 'Wilhide' on one of the old tombstones. In 1833, Joseph Wilhide, a son of Frederick and Catharine, was buried in this old family burial-ground.

October 12. "The brethren, John Weller and George Siess, went to the mountains and brought 4200 shingles to roof one-half of the Gemeinhaus and the whole of the spring-house."

November 15. "Bro. Peter Guenther, a potter by trade, with his wife and three daughters, arrived from Hebron, Pa. He will build a house and live here," the Diary says, but does not mention where the house stood. They remained in Graceham only a few years, and sold the house to John Protzman, of Hagerstown, on May 24, 1793. This was therefore the fourth house in the place, and probably the first one built on the north side of the street.

1787.—December 16, word was received that the venerable Bishop Matthew Hehl, who presided at the organization of this congregation, and often visited it officially, had departed this life, at Lititz, on December 4, in the eighty-third year of his age.

1788.—February 14. A violent wind-storm tore away the entire back porch at the Gemeinhaus. It was rebuilt the next month.

April 24. Ludwig Protzman's house, the fifth in the village, was raised on the lot next to his mother's. Later it is said that there was a vacant lot between the widow Protzman's and her son Ludwig's, on which John Harbaugh built a house. In the night of May 13-14, 1816, twenty-eight years after it had been built, Ludwig Protzman's house was burned down, the first destructive fire in Graceham. It was rebuilt, and in 1828 this rebuilt house was sold by Godfrey Siess, as Trustee for Ludwig Protzman, to John Schmitt, of Lititz, for $450, in partial payments. According to the Lease for L. Protzman's lot (No. 7) there was a road between it and lot No. 8, and on the south of the lots there was woodland, which was therefore between the lots on the south side of the street and the public road from Baltimore to Hagerstown and Pittsburg, built through the woods in 1783. This road crossed the fields (then woods) on

the south of Graceham, and running west joined the present road to Thurmont (its continuation) at a point a short distance beyond the present last lot on the south side of the street. As there was then, and for many years afterwards, no public road through Graceham, and what is now the upper part of the village was still woodland, the "road" between lots 7 and 8 was probably for some time the only outlet towards the public road. (See 1808 and 1829.)

On Easter Sunday of this year there was such a large attendance at the services that not all could find room in the church. As the Diary states that there were at least 350 persons present, the seating capacity of the church at that time—the first separate church-edifice—was probably about 250 or 300.

1789.—September 16. Godfrey Siess, later a prominent member of the congregation, came from Bethlehem to carry on his trade as a nailsmith at Graceham.

October 29. Jacob Siess began to haul building-stone to his lot in the village. The Diary does not mention the building of this house, nor its location.

1790.—May 4. Bro. Sydrich, the minister, although still very weak from severe illness, ventured to go to Lititz, to attend a Ministers' Conference. When starting on the journey he said, "In Lititz I shall probably go to the Saviour." His premonition was fulfilled. He could not attend the sessions of the Conference, but at its close he, with other brethren, was ordained a Presbyter, and then, after lingering until the 22nd, in the favorite expression of those days, he "went to the Saviour." The vacancy in the pastorate was filled temporarily by the Rev. Gottlob Senseman and the Rev. John Frederick Peter.

During the pastorate of Bro. Sydrich, October, 1874-May, 1790, the congregation had increased from 136 to 209 members. There was also an increased interest in spiritual things, and more friendliness on the part of some of the neighbors. Several additional houses and shops had been built in Graceham, which was slowly growing; but of the 209 members only 30 were living in the village, viz., 12 married people, 1 widow, 2 single brethren, 2 older girls, 3 little boys and 10 little girls. The total membership consisted of 53 communicants, 14 non-communi-

cants, 42 society members (embracing the older boys and girls and some adults) and 100 children, 53 little boys and 47 little girls.

June 11. Bro. Godfrey Siess' house, in the village, was raised. It is uncertain whether this house was on lot No. 8, or elsewhere, as, according to an unsigned lease in the archives, lot No. 8 was leased to Godfrey Siess in 1794. Yet, in 1800, lot No. 8, next to Ludwig Protzman's, was leased to Isaac Renatus Harry, to whom Godfrey Siess sold his house and nail-smithy, which must therefore have been on lot No. 8. Bro. Siess intended to carry on only the tannery—started by Bro. Adam Gernand in 1788, on the lot in the rear of the church—which Bro. Siess had taken in 1799, when he bought the tannery and the house in which Bro. Gernand's were living. At the same time the Congregation Council resolved (April 25, 1799) that there should be "a dwelling-house built on the tannery-lot, in line with the Gemeinhaus, thus closing the row of houses on that side of the street." The same Council-meeting resolved to buy from Bro. Godfrey Siess "a certain lot of land, about 1¼ acres, which he owned, just beyond the village, *where all the streets* (*or roads*) *come together*, as in course of time, unpleasantness might be occasioned." This was the piece of ground just west of the present cross street, between the main street and the public road at that time, and Godfrey Siess may have built a house on it, as the house now standing on the south-west corner of the main and cross streets (now the property of Bro. John Colliflower) was owned and occupied in recent times by his descendants.

Prior to 1819 the congregation owned all the lots in Graceham, and rented them to house-builders who were members of the Church, for a period of twelve months, at one penny per square rod. For a lot containing 80 square rods, or half an acre, as some of them did, the annual ground-rent therefore amounted to 80 pence, or about 88 cents, one penny of the depreciated currency being equal to 1 1/10 cents. The house-builders owned their houses and other buildings, and if the congregation saw fit to terminate the lease, for cause, they were allowed a certain amount for the same, in proportion to their size, etc.

1791.—April 9. Bishop John Andrew Huebner and the Rev. John Martin Beck arrived, and on Sunday, the 10th, the Bishop presented Bro. Beck to the congregation as their minister.

November 6. The brethren resolved to order a set of trombones. This was not done, however, until 1800, nine years later.

November 14. The school was opened for the winter. It was generally closed in April and re-opened in November, as most of the children, especially the older ones, were needed at home, to help with the work on their parents' farms.

November 20. John Paus, a son of the Society-members, Christopher and Magdalena Paus, and therefore a brother-in-who owned the land adjoining Dulany's Gift on the west, Weller should, on the next day, inquire of Mr. Joseph Butler, law of Bro. Christian Leinbach, having died, and his parents requesting that he might be buried in our cemetery, a special place in the cemetery was set apart for the interment of those who were not members of the congregation.

December 24. The Christmas Eve service was numerously attended, and *the children received lighted wax tapers for the first time.* On Christmas Day there was such a large attendance of members and others that there was scarcely room for all in the church. The children received written verses and cakes.

1792.—On Easter Sunday so many attended the preaching service, following the usual service on the cemetery, that about fifty had to stand outside, but all were very quiet and attentive.

May 15-24. Bishop Huebner visited the congregation. He brought copies of the Litany, printed separately, for use every Sunday in a meeting before the preaching, and strangers might be allowed to attend.

May 19. Bro. Christian Wilhelm Lembke came from Lititz and bought John Kamp's house, and having built an addition to it, *opened the first store in Graceham.* He was successful, and was a very useful member of the community and of the church, officiating as organist after the purchase of an organ. But he was taken seriously ill, and in May, 1800, departed this life, in the thirty-eighth year of his age. He was a son of the Rev. Francis Christian Lembke, pastor at Nazareth, Pa., and Principal of Nazareth Hall for many years. (In the brief memoir in the Church Register, and elsewhere, the name is strangely altered to "Lambky," which is incorrect.)

THE FIRST STORE.

A PIPE-ORGAN PURCHASED.

May 27 (Whit-Sunday). In a meeting of all the members they were asked whether they still wished to get an organ for the church. They subscribed £65 (about $175), and John Weller was deputed to go to Lititz the next day and to make an agreement with Bro. David Tanneberger, the famous Moravian organ-builder, who built organs in many Moravian and other churches in Pennsylvania, New York, Maryland and Virginia, also at Frederick Town in this county.*

June 21. John Kamp, with his family, moved to Cumberland. He had built the second house in Graceham in 1782. On July 11, only a few weeks later, Christian Leinbach, who had built the first house, departed this life. Thus Graceham lost the first two house-builders almost at the same time, and by a remarkable coincidence, the two houses they built were both destroyed by fire at the same time, in the year 1893. In this year (1792) the widow Eigenbrod's house was built, on the north side of the street.

1793.—April 25. Bro. Tanneberger came from Lititz and set up the new pipe-organ on the gallery of the church. In a love-feast on Saturday, May 4, the organ was used for the first time, and Bro. Tanneberger afforded much pleasure to the congregation by singing some appropriate verses from the choir. The organ was used in the preaching-service on the next day, and as the neighbors knew of it, many of them were present. A collection for the organ was taken at the close of the service, and amounted to £5 and some shillings (about $15), which, with the $175 subscribed, made about $190; but the Diary does not state for what price Bro. Tanneberger had agreed to build the organ. Probably the amount raised was sufficient, as an organ in the Reformed church in Frederick Town had cost $193.37. Either that organ or another in Frederick Town was built by Tanneberger, as the Diary for November, 1775, mentions his arrival at Graceham, with his son, "from Frederick Town, where he had set up an organ."

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*While setting up an organ for the Lutheran church at York, Pa., he was stricken with paralysis, fell from a scaffold, and died May 19, 1804. —*Levering's History of Bethlehem.*

The pipe-organ which he set up at Graceham, in the smaller church that preceded the present edifice, is still in use, after the lapse of 118 years, and although not as powerful as might be desired for the size of the present auditorium, the workmanship of the interior is of the highest order, and the simple and appropriate character of the exterior impresses one favorably. When the present church was built, the organ was taken down and was rebuilt on the new gallery, where it remained until 1895, when it was removed to the present platform beside the pulpit.

September 12. Bro. Moeller, with his family, came from Hope, N. J., a Moravian settlement (1774-1807). He either built or occupied a house on the north side of the street, on the lot recently owned by the late Bro. John Ogle, now by his bequest the property of the Graceham congregation. This house was then (in 1793) the first of the row on that side of the street, towards the parsonage. Bro. Moeller was a potter, but as his health suffered very much from his activity in that trade, he was advised, in 1799, to undertake the baking of the gingerbread (Lebkuchen) and brewing of the small beer then in vogue, which might be served in his house, but under strict regulations.

1794.—March 24. A plan of *Town Statutes or Ordinances* (Orts-Statuten) was made, and on the 30th was approved by the Congregation Council.* Leases were also given to the house-owners in Graceham. In the same month the committee, which had been discontinued for some years, was re-organized by the election of two brethren in addition to the Stewards and the Pastor. It was a part of the duty of this committee to see that proper order was observed in the growing village. In the Christmas Eve service more than seventy children received lighted wax candles, and on Christmas Day verses and cakes.

1795.—February 19. The congregation observed the day of prayer and thanksgiving appointed by President Washington.

December 24. More than two hundred strangers attended the usual Christmas Eve service, so that the church was filled with a very attentive audience.

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*See Appendix, p. 289.

1796.—On Easter Sunday, a greater number of persons than the oldest members remembered seeing here—"about 1000", says the Diary—attended the services. There were ten couples from Frederick Town alone, and many from other towns. All were very quiet and orderly.

October 5. Bishop and Mrs. Huebner, with the Rev. Christian Frederick Schaaf and Mrs. Schaaf came from Lititz, and on Sunday, October 8, the Bishop introduced Bro. Schaaf to the congregation as their minister, Bro. Beck having received a call to Mount Joy, Pa. The Congregation Council agreed to pay the minister £50 (perhaps $150) as a fixed salary.

November 24. Bro. Demuth, Sr., of Lancaster, delighted Bro. and Sr. Schaaf with the offer to lend them his piano, which was at Bro. Lembke's. Probably this was the first piano seen and heard at Graceham.

November 27. It was announced that in future the Litany would be prayed at 10:30 A.M., and the preaching would begin promptly at 11:45 o'clock.

November 30. It was announced that on Sunday evenings there would be a service of song or a liturgy. The first song-service was held December 4, with a large attendance. On Christmas Eve the church was full, although it was cold and the roads bad. The festal story was nicely sung by the choir, the children and the congregation. Eighty-seven children received the lighted wax candles. On Christmas Day there were about one hundred children in the lovefeast, and the church was full. Announcement was made that in future the choir festivals of the older boys and girls would be held, and that all who were twelve years old would be received into these choirs or classes, and also into the Society.

December 31. Though it was cloudy and cold, the church was filled with members and friends, most of those living in the mountains being also present for the closing service of the year, at 6:30 P.M. The service was opened with the choir-piece "Lord, Lord God, merciful and gracious," etc., and was closed, after an address on the Texts for the day, with the singing of the Old Testament benediction, accompanied by the musical instruments. At midnight "the two Williar boys" announced the New Year with the French horns. The records here at Grace-

ham do not state when these French horns were procured. They were used for a number of years before the trombones were bought. One house more was built in the village this year, John and Catharine Demuth's, on the lot below Bro. Moeller's, and for many years the first (now the second) of those on the north side of the street.

A NEW PARSONAGE.

1797.—January 15. The Congregation Council considered the building of a new school-house (as the parsonage was then generally called). The matter was postponed to a full meeting of the Council, on the following Saturday. In the meeting on Saturday, the 21st, after an admonition that everything be done in love and unity, all except one brother agreed that it was necessary to build, and that they would build, as the old house, which had stood for forty-eight years, was very much out of repair. They decided that the new house should be built of brick, and reckoned that the cost would be about £600 (about $1600), and a subscription of £108 ($288) was made, to which £80 ($213.33) in the treasury, from the cultivation of the church-land, was added, making £188 ($501.33) in hand. Bro. Lembke proposed borrowing £400 from Bro. Schropp, but several would not agree to this, and said, rather than go into debt for the new building they should not build. The pastor, Bro. Schaaf, was requested to write to Bishop John Andrew Huebner, at Lititz, asking for advice. Letters were received January 29, from Bishop Huebner and the Rev. John Youngberg, and a plan which Bro. Youngberg had made by direction of the Lititz Conference was shown, but found little approval.

In a meeting of the Council on February 11, the resolution to build was renewed, but it should be in such a manner as would not burden the congregation too heavily. Bro. John Weller had made a plan which, also, was not quite satisfactory. A building committee was elected, consisting of the brethren John Weller, George Siess, William Lembke and Jacob Born. A mason (Grosch) and a brickmaker were procured from Hagerstown, and a contract was made with them.

March 11. Eight brethren dug the clay for the bricks on John Weller's farm. Bro. Lembke was requested to make an

agreement with Mr. Gilbert, of Woodsboro, to furnish lime. As to boarding the workmen, Congregation Council resolved that Sr. Leinbach (neé Rosina Paus, widow of Christian Leinbach, who built the first house in Graceham, 1782, and died 1792) should cook for all, and Bro. John Weller should announce to the members their turns to bring butter and vegetables, and that they should sometimes butcher, and cured meat be bought from Bro. Lembke. They agreed that each one should furnish a cow during the building operations, that it should pasture on the church land and be cared for by Sr. Leinbach.

On Friday and Saturday, July 28 and 29, several of the members assisted Bro. Schaaf's in moving their household goods to Bro. Lembke's, where they were to have a temporary home. Monday, the 31st, at an early hour the brethren met to tear down the old house, and finished by noon. In the afternoon the site for the new house was staked off and they began to dig the foundation. The new house was to be larger than the old one, measuring 37½ feet on the side fronting the town, and 35 feet on the sides running back to the church. (Bro. Weller's plan makes it 35 feet square, but the present dimensions are as here given.) As there was some dissatisfaction in the congregation with the plan that had been adopted (Bro. Lembke's), Bro. Schaaf proposed accepting in place of it Bro. John Weller's plan, to which the committee agreed, and this plan was also accepted by the Congregation Council, and was carried out in the building of the new house.

As the plan for the first story is still in the archives, we can see from it that the two rooms on the north side of the house, the present dining-room and kitchen, are the same as when the house was built, except that in the kitchen there was to be a bake-oven on one side of the large fire-place. It was built either there or in the yard, where one stood in later years. Bro. Weller's plan shows no door in the kitchen opening into the yard, as there now is, and as is shown on another plan in the archives. The south side of the first floor was occupied entirely by the large school-room, 25x14 feet, and by a hallway or passage in the rear of the school-room, 7 feet wide until it reached the stairs to the second floor (the stairs being enclosed until recent

years), and extending to the door leading into the yard. Into this hallway, a door on the south side of the house—then called the front—opened, the lines of which can still be seen on the wall outside, below the window nearest to the church, the door having been changed into a window during the pastorate, we believe, of the Rev. Charles C. Lanius, 1884-1887. From this hallway a door opened into the school-room, from which another door led into the hallway 5 feet in width, extending from the present front door to the rear hallway, from which a door directly opposite to the front door of the house led into the church, as at present it leads into the lecture-room. The present front door was intended chiefly for the use of the sisters of the congregation, when they wished to go to their room, the present dining-room, which was called "the sisters' room," the door into which was directly opposite to the door leading from that hallway into the school-room. Until the present church was built, the brethren—and the children who attended the school—used the door on the south side of the house, leading into the rear hallway, which was sometimes occupied by hearers when the church was full.

There is another plan in the archives (probably Youngberg's or Lembke's) which shows the arrangement of the interior on both floors, according to which there were to be four rooms on the second floor, two on each side of the central hallway, at the eastern end of which were the stairs leading to the garret (Bro. Weller's plan for the second story is not in the archives.)

On Monday, August 14, "at 8 A.M., parents and children and some friends assembled in the church," we read in the Diary, which continues: "After singing and a discourse on the Texts for the day (Luke 14:21 and Ps. 105:1) we went to the site for the new building, and in a fervent prayer the congregation, and especially the children who would be instructed in this new building, were commended to the Lord, and His blessing was implored upon the instruction that should be imparted to them. The building itself and all who were taking part in its construction were commended to His grace and protecting care, and we besought Him to maintain love and concord among us, to bless our land and government, and especially to be with those who serve this congregation, and to sprinkle all their activity with

His precious blood. The solemn service was closed with a hymn and the benediction. The peace of God accompanied the whole transaction."

The masons and carpenters then began their work; on September 1 the first beams and joists were laid, and on the 21st the roof was finished, with a little belfry in which the bell was hung. This was not the bell now in the church-steeple, but a smaller one, which was therefore originally not on the church, but on the "school-house" or parsonage, and was rung not only for the church-services, but also for the school. The children were not allowed to go to the school-house before the bell rang.

It may be stated here that not only the children of the congregation, but others also, attended the school, which was taught by the minister, sometimes assisted by his wife, until it became so large, numbering as many as seventy-five scholars, that a teacher was engaged, the first one being Mr. Henry Ricksecker, who lived in this neighborhood, in 1806, during the pastorate of the Rev. Carl Gottlieb Bleck. The teacher was to have 4½ shillings school-money for each child, and find board and lodging. He also served the congregation as organist and music-director, as others did subsequently. In the school the children were taught not only the common branches, but also singing, and received religious instruction, and were sometimes examined in the presence of their parents, so that they might see what the children had learned. They often pleased the congregation with the singing of the hymns they had learned and their ready answers to the questions put to them in the public examinations. There were no Sunday-schools at that time, but a "children's meeting" was held every Sunday, or every other Sunday, and every effort was made to instruct and train them so that they might become good citizens and worthy members of the Church. Until the "public" or "free" school was commenced at Graceham, in 1839—the school-house being then built of stone on part of a three-cornered lot belonging to the congregation, in the rear of the tavern at the upper end of the village, where it stood until a few years ago, when a frame building succeeded it—this parochial school was kept up, and that its importance was recognized is shown by the fact that the house in which the minister lived and in which the school was held, was not

called the "parsonage," but the "school-house," at least during the prevalence of the German language, until about 1830 or 1835. It is also worthy of note that in the same year in which the public school was commenced, a Sunday-school was established by the congregation. A "free" Sunday-school had, however, been commenced November 18, 1827, which was kept up for some time.

To return to the building of the parsonage in 1797 and '98: By November 2, the building had progressed considerably, and although cold and wet weather caused some interruption during the winter, the plastering of the walls was finished on April 21. Some of the brethren and boys cleaned up the premises, and also the cemetery, in which they planted cedar and pine trees, none of which are now in existence.

1798.—April 26, the new house was cleaned by some of the sisters and girls and some neighbor women, and, May 5, some of the brethren helped the mason to lay the stone steps at the three doors of the new house, that is, at the present front door and the doors on the north and south sides.

May 7. The window-sashes were put in, the house-doors were hung and painted, and the house was finished.

May 10 and 11. Bro. and Sr. Schaaf took possession of the house with praise and thanks to the Saviour, and dedicated it to Him "as an abode of peace." On the next day the brethren finished cleaning up the premises and finished the new stable and woodshed.

Sunday, May 13. The Diary says: "First there was the Litany-service. In the preaching-service, the older boys and girls first sang, 'What shall I render unto the Lord for all His benefits toward me, etc.?' (Ps. 116:12-14.) The sermon, on Ps. 50: 23, 'Whoso offereth praise glorifieth me, etc.,' (German: 'Wer dankopfert,' Whoso offereth *thanks*) treated of the thankfulness well-pleasing to God which we owe for His help in the building of our new school-house: 1. Various circumstances connected with the building of the house, and its object, were mentioned. 2. Our realization of His guidance. 3. That we should now manifest our thankfulness to Him, and trust Him to help us in the future. We offered our thanks to Him on our knees, and dedicated the house to the glory of His name, and besought

Him that He would continue to bless the instruction of the children, and be with teachers and scholars; and especially that He would grant that His gospel may shine ever more brightly among us, for our increased enjoyment and that of our children and dear neighbors, and that He would bless all who had taken any part in the building of the house."

July 14-26. Bishop Huebner and the Rev. John Youngberg made an official visit, and in a meeting of the communicant members the Bishop, in the name of the Lititz Conference, and of the General Helpers' Conference at Bethlehem, thanked them and the Congregation Council for building the new school-house and parsonage; with the assurance of their warmest interest in the fact that the dear Saviour had granted to the congregation courage and willingness, with love and unanimity, and he hoped that this might continue until everything was finished and settled. Bro. Schaaf thanked Bishop Huebner and Bro. and Sr. Youngberg for their visit, and the latter for their kindness in providing a new cover for the minister's table, and also for a long-desired desk for the same, which Bro. Youngberg had made.

MISCELLANEA.

During the building of the new parsonage, Bro. Schaaf, on November 26, 1797, commenced a singing-school for the single men, at their request. December 31, 1797, the closing service of the year was held at 6:30 P.M. At midnight the French horns announced the new year in the new parsonage and on the hill before the town. January 7, 1798, a singing-school for the girls was commenced. January 26, we read in the Diary: "This afternoon we had a special divine protection here in town. Lawrence Protzman was heating tar in a kettle in Bro. Moeller's house, and when he wanted to cover the kettle he knocked it over with the cover, and the burning tar ran out on the porch, which began to burn; but the fire was put out, for which we were thankful, as there was a strong wind."

In July the Congregation Council resolved that, as the correspondence between Graceham and Lititz had become irregular, important letters should be sent by mail, at the expense of the congregation. To send letters by mail required a trip to Fred-

erick Town or Woodsboro, the nearest points on the stage-route, the former being about 17 miles south and the latter about 8 miles south-east from Graceham.

Sunday, October 7. The congregation festival was celebrated. In the lovefeast a letter from Bishop Huebner was read, in which the congregation was informed that the Rev. John Frederick Schlegel, who, with Mrs. Schlegel, had come on October 1, on a visit to Graceham, had been called to the pastorate of this congregation, and Bro. Schaaf's to Bethlehem. At 4:30 P.M. Bro. Schlegel and Bro. Schaaf started on their proposed trip to Virginia, lodged that night at Benjamin Ogle's, in Frederick Town; on Monday continued their journey through Middletown and Sharpsburg to Shephardstown in Virginia, where they found seven Virginia ministers and Rev. Schmucker, of Hagerstown, assembled in a special conference after the dedication of a church on the previous day, and were very cordially received by them, invited to attend the afternoon session, and Bro. Schlegel to preach at 4 o'clock, which he did. At the close of the session Rev. Young, of Martinsburg, Va., expressed his pleasure and that of his ministerial brethren in having ministers of the Moravian Brethren's Church in their midst, with whom they were one in faith in Christ Jesus and His atoning blood. After a very enjoyable social meeting with the ministers and elders in the evening, the brethren Schaaf and Schlegel started about 9 o'clock the next morning with Rev. Schmucker for Hagerstown, where they arrived at 2 P.M. In the evening Bro. Schaaf preached, and Rev. Rahauser, a Reformed minister, spent the evening with him and Bro. Schlegel, and on the next day rode with them towards Graceham, where the brethren Schaaf and Schlegel arrived the same evening, thankful that the Saviour had graciously been with them on their journey and had made it such a pleasant one in all respects.

Friday, October 12. Bro. Schlegel's returned to Bethel, to take leave of the congregation.

October 14. As Bro. Schlegel had a horse and chaise (evidently an unusual circumstance), at Bro. Schaaf's suggestion, the Congregation Council resolved to furnish feed for the horse during the winter, and to build a shed for the chaise.

Monday, October 22. Bro. Schaaf's started on their journey to Bethlehem.

November 3. The Rev. John Frederick Schlegel arrived as Bro. Schaaf's successor.

1799.—January 16. A careful examination of the accounts of the Building Committee showed that after most of the brethren had doubled their subscriptions, the new parsonage and school-house cost nearly £800 (about $2200), £500 of which had been paid, leaving a debt of £300, which by October, 1803, was reduced to £56 and some shillings, or about $160. The brethren also furnished 1400 rails and posts for fencing the church land.

July 6. Bro. Schlegel writes, "I rode to Woodsboro, to forward my letters to Lititz, and to become acquainted with the people."

September 28. Philip and Elisabeth Woodring, with one daughter, moved to Graceham from the neighborhood of Bethlehem.

November 23. Bro. and Sr. Isaac Harry, with two daughters, came to Graceham from Lititz, and Bro. Godfrey Siess sold his house and nail-smithy to Bro. Harry. Bro. Koch bought Bro. Demuth's house, but the purchase could not have been permanent, as the house was sold in 1823 by the Executors of Christopher Demuth, of Lancaster, Pa., whose son John, with his family, lived in it for some time, to Sr. Mary Tippet, of Lititz (originally from Carroll's Manor), for $200.

At the close of 1799, forty-one years after the organization, the congregation numbered 209 persons, viz., 63 communicant members, 46 non-communicants, and 100 children, 50 being boys and 50 girls.

1800.—February 22. "We observed the prayer and memorial day appointed by the government in memory of the illustrious President Washington, recently deceased."

April 2. The widowed sister, Elisabeth Weller, m. n., Krieger, widow of Bro. Jacob Weller, died. She was the last survivor of the seven persons who were received into the congregation when it was organized, in 1758. Her age was 81 years.

May 30. Without giving notice or asking permission, the most prominent men in this district, about fifty persons, held a meeting in the Gemeinhaus (probably in the school-room) to consider the election of a President. There was no disorder, but

Bro. Schlegel did not attend the meeting, although invited to do so.

On September 9, after having several attacks of the prevailing epidemic, Bro. and Sr. Schlegel, by the doctor's advice, went to Lititz and Bethlehem, returning greatly benefitted on October 3. The disease was a malignant bilious fever, of which thirty persons in this neighborhood died, and from March to September eight members of the congregation.

October 29. The Rev. John G. Cunow (later, in 1808, consecrated a Bishop) and the Rev. Nathaniel Brown came from Bethlehem, the latter to remain and assist Bro. Schlegel in the school and in pastoral work.

October 30. Bro. Cunow having some business in Frederick Town* (he was the administrator of the Unity's property in Pennsylvania) the three brethren went thither. On the next day, as they were about starting on their return, the bells of the town were rung to announce the arrival of the President (John Adams, President Washington's successor in office) "and therefore we brethren," writes Bro. Schlegel, "delayed our departure, and after the large number of people who had come to the hotel to greet His Excellency had gone, we waited on him. He received us, after Dr. Thomas had presented us, in a particularly friendly manner, gave us seats beside him, and after Bro. Cunow had expressed to him, in the name of the Brethren's Church, our best wishes, he inquired about his friends in Bethlehem—where he had visited twenty-five years before, at the beginning of the Revolution—and sent his greetings to them. We bade farewell to this worthy man, thankful for our brief interview with him."

November 30. "We entered the gladsome season of Advent. Our children sang the Hosanna anthem." On Christmas Day there were 130 children in the lovefeast. They sang with so much feeling that it made a deep impression. In the evening they sang for some sick members in their houses, until late in the night.

December 30. "Nearly all of our school-children had a special experience of the Saviour's grace and blessing in their closing service of the year. They promised individually to give them-

*Perhaps with reference to the ten acres donated by Charles Carroll, of Carrollton, on his manor, and the meeting-house built there for our use.

selves entirely to the Saviour, as His eternal property. We three brethren were so deeply moved that we mingled our tears with theirs." (Tears of joy!)

December 31. "The adult members *closed the year for the first time in fellowship with our town-congregations Bethlehem and Lititz*, as follows: In a service at 10 P.M., which was attended by a good many friends, the blessings of God and special occurrences concerning this neighborhood were referred to, and a Psalm of Thanksgiving was sung by the choir and children. At 11:30 P.M., we met for the first time to close the old year and open the new one in the house of God. After the opening anthem by the choir, 'Lord, Lord God, merciful, etc.,' there was an address on the Texts for the day until the choir announced the New Year, after which we united in fervent prayer and thanksgiving, and so entered the New Year."

From the Minutes of the Congregation Council we take the following items: "Various matters concerning order in our village were discussed. No one should keep a vicious cow, as last week Sr. Moeller's cow tossed and almost killed a child. On account of the muddy street, it was desired that every house-owner should *lay a pavement* before his house. It was urgently requested that the old regulation, which is also one of our Town Ordinances, should be maintained, viz., that no one should build anything, however unimportant, without giving notice to the Congregation Council, as this arrangement prevents possible unpleasantness. As there are, in these times, two political parties, each of which desires to have the largest following, the brethren were requested to act prudently, and when election day came to vote as their conscience and heart dictate. Council is opposed to having the election held in Graceham, as some people had proposed." The brethren evidently had their reasons for taking this position. In his "History of Western Maryland," Dr. Scharf says: "Before the organization of the Districts of Hauvers, Emmitsburg, Mechanicstown, Lewistown, Catoctin, and Woodsboro, all created out of its original territory, people had to go to Creagerstown, from a distance of ten or fifteen miles, to vote, and often at these gatherings serious fights occurred. * * * Creagerstown, situated at the junction of the Baltimore and Pittsburg road with the Washington and Buffalo road, was

a great stage point until the building of the Frederick and Emmitsburg railroads, and in its palmy days supported four well-kept taverns. A very large tannery was in operation between 1785 and 1810. John Creager owned the land on which the village stands, and laid it off in lots before the Revolution. * * * A large majority of the earliest settlers in the Creagerstown District were Germans, and many of them from Pennsylvania." Among the names given by Dr. Scharf we find those of the Creagers, Zimmermans, Protzmans, Wilhides, Hammets and Bollers, some of the members of which families were for many years, and some still are, connected with the Graceham congregation.

Creagerstown and Mechanicstown had both grown considerably by the end of the century, and were larger than Graceham. Mechanicstown (now Thurmont) "was first settled in 1751, when a few buildings were erected along the road leading from Hagerstown via Herman's Gap to Baltimore. Lots were then laid out by James (or John) and Lawrence Creager, who owned nearly all the land as far as to Creagerstown. Jacob Weller, one of three brothers who came from Berks County, in Pennsylvania, was the first settler, attracted by the large and fine spring of water now called the Cold Spring. The first hotel, until recently the Central House,* was built in 1800 by Jacob Weller, son of the first settler, and the first store was opened by Jacob Firor, in 1806. In 1810 the first tanyard was established by a Mr. Wampler,† and a Post-office was opened. In 1811 an extensive edge-tool manufactory was started by Jacob Weller, the first one south of New York. Built on Fishing Creek and run by that stream, it continued until near 1850, receiving orders from the southern States and even from the West Indies. In 1815 a large woolen mill was erected, and was kept in successful operation over forty years. In 1850 the celebrated Hunting Creek

*Conducted as a hotel until 1910, when it was partly torn down and reconstructed with store-rooms on the first floor and two suites of apartments on the second.

†Possibly Frederick Wampler, who, in 1814, married a daughter of George Siess, became a member of this congregation, in 1820 applied for a building lot in Graceham, and in 1821 was one of the brethren of the Building Committee appointed for the building of the present church at Graceham.

tannery was built by Richard Jones, of Baltimore, and carried on an extensive business. There were several other tanneries, in all requiring 5000 cords of wood and $150,000 capital. The first lucifer matches made in America were manufactured in Mechanicstown by Joseph Weller, between 1825 and 1830." (*Scharf's History of Western Maryland.*) The building in which those matches were made, a one-story stone house, is still standing on West Main Street, in Thurmont, but recently a second story was built, and other modern improvements made.

TROMBONES FOR GRACEHAM.

August 31, 1800, Congregation Council resolved to procure a set of trombones, to be imported from Europe, and voted $20 for a set; but having learned that a set could be bought in Philadelphia, the order to Europe was recalled. The Philadelphia set proving unsuitable, the order sent to Europe was renewed, and as Bishop Huebner, who had gone to Germany to attend the General Synod of our Church, and had been requested to inquire about trombones, was hampered by the price set, Council resolved on February 8, 1801, that "trombones shall be procured for the Graceham congregation, whatever the price may be. Congregation Council binds itself to pay for them." It was also resolved that the trombones should be used exclusively for the service of the congregation, or at the dedication of other churches, if requested, with the consent of the minister and Committee or Council. "Bro. Philip Woodring, who had been permitted by the Conference at Lititz to build a house here, received the lot (now Bro. Jacob Shown's) above Isaac Harry's. It was measured September 1, but only 4 rods wide, as all the lots are too wide (5 rods). We would gladly have given him the lot he wishes, on the corner opposite the store (now Bro. Frank Colliflower's), but the members requested that the spring and the bleaching-ground should not be fenced in."

1801.—March 28. "This week the organ and choir gallery was lengthened." (This was the gallery in the *old* church.) "Some of the brethren contributed money and materials, and each one of the carpenters worked one day gratis. The work was completed to the satisfaction and pleasure of all. Congregation Council passed a special vote of thanks to those members

of the congregation who last October improved the streets in town, and wished that others would do the same in front of their houses, as streets that are kept clean and in proper order are a part of the propriety of a church-settlement.

July 26. As the state of the church-treasury permits it, a proper lovefeast coffee-kettle with a spigot will be procured from Mr. Steinman, in Lancaster, Pa., as the best maker of such utensils." (The kettle is still preserved, but no longer in use.) "It was stated that Bro. Steup, in Bethlehem, would furnish tomb-stones for $4.50, and the members were reminded how nice it was to have each grave marked with a tombstone.

August 14. "The cemetery was cleaned, grass and briers cut off and the mounds over the graves re-built, according to the usual method in our congregations. As there had been some irregularity in making the graves the rows were not quite straight, but care has been taken to prevent the re-opening of a grave, if the new ground-plan, prepared by Bro. Braun (Brown) and carefully revised by Bro. Schlegel, is observed. We preferred to mark some graves 'Unknown,' as they could not be identified by the Church Register."

September 27. During an official visit by the Rev. John Herbst (in 1811 consecrated a Bishop) it was resolved that, as it had been impossible to find a brother in the Lititz, Bethlehem, Hope and Nazareth congregations who could open a store here, either alone or in partnership with John Creager, to ask this brother to set up the business according to his ability, "but we advise him not to be extravagant, and still more earnestly that no liquor be drunk in the house or in the store, in small or large quantities." John Creager's father, Bro. Lawrence Creager (Lorenz Krieger), bought the Lembke dwelling-house and store from the executors of the Lembke estate, in July, 1803, for £500 (about $1800).

Bro. John Herbach, Jr., wished to build a house here. Congregation Council thought the lots should be made more regular, and narrower, and vacant lots between houses should be built on first. Several brethren were appointed to attend to the measuring.

October 4. Bro. Schlegel preached in Paul Haak's (Hawk's) church, eight miles from Graceham.

October 6. Bro. and Sr. Woodring moved into their new house. They had invited some of the members, who sang benedictory verses for them.

October 24. Bro. and Sr. Schlegel returned from a visit to York, Pa. With them came Bro. Frederick Schuman, who had recently arrived from Europe, to practice his profession as physician and surgeon in Graceham and the vicinity. All received him kindly, and in the singing of a verse wished him the Saviour's grace and blessing for his abode and work here. In him the congregation also acquired an organist.

December 31. In the closing service of the year the organ and French horns announced the new year.

1802.—January 17. Some brethren who were willing to lay a pavement before their houses, on account of the terribly muddy street, were encouraged by Congregation Council to do so. As complaint had been made about so much shooting in and near the village, those who wished to shoot were requested to do it in the woods, as great harm might be done, and it was not the proper thing in a town.

THE TROMBONES ARRIVE.

September 19. The trombones which Bishop Loskiel brought from Europe, and Bro. Schlegel from Lititz, were shown to the Council and heard with pleasure. It was resolved to have a voluntary subscription to pay for them, which was at once done, and that in accordance with the advice of brethren who understand the matter, only four brethren should, for the present, be appointed as trombonists. It was also resolved to pay Bro. Cunow, in Bethlehem, £6 ($16-$18) on account for them, until the full amount was raised. (Probably not much more was required, unless there were more trombones than in the Lititz set, which had cost £7, 17 sh., 6d., or about $20, in 1775.)

November 14. According to a resolution of the Provincial Conference, the Congregation Council in our city and country congregations was to consist of the adult communicant members; but as matters sometimes came up that concerned the whole congregation, at such times the non-communicant members might attend. This Council, therefore, immediately assembled, was opened with the singing of several verses and prayer, and the

announcement of the business before it. It was remarked that Council always met in the name of Jesus and His congregation, and should pray for hearts filled with love and mutual confidence, and regard all transactions as confidential. As there had been irregularity in the contributions for lovefeasts, it was resolved that each member should pay 6 d. for the Communion-lovefeast and Communion, payment to be made immediately after the lovefeast. For the general lovefeasts each person should pay 4 d., and an account book should be kept in the parsonage.

A COMMITTEE IN PLACE OF THE STEWARDS.

A letter from Bro. Herbst informed the Council that, according to a Resolution of the Provincial Conference, the office of "Steward" in our city and country congregations was to cease, and in its place a Committee of two, three, four or six brethren, who should divide among themselves the duties of the stewards, should be chosen by the Congregation Council, and that for Graceham congregation four brethren would be sufficient. In voting for these brethren Council should see to it that they chose brethren of an exemplary walk and conversation, who had no debts, and who would prefer the profit of the congregation to their own, and would not discuss with others their work as a Committee. The minister, as chairman, should announce the matters for consultation. Family or other ties were not to be considered, and every brother should vote as the Spirit directed. All names of brethren selected were to be submitted to the General Helpers' Conference for approbation. The Committee was to be elected for three years.

After a hymn had been sung the Council proceeded to an election, and the brethren Lawrence Creager, George Siess, Lewis Protzman[1] and Andrew Williar were elected by a majority of votes as the first Committee so constituted.[2] In its first meeting,

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[1]As Lorenz Krieger, Sr., died in 1784, George Siess, Sr., in 1785, and Ludwig Protzman, Sr., in 1778, the brethren named above were their sons.

[2]A Committee had been formed in 1787, consisting of *four* brethren in addition to the stewards and the pastor, but was discontinued for some years and re-organized in 1794 by the election of *two* brethren in addition to the two stewards and the pastor, and held office until the election of the Committee named above.

December 9, the Committee resolved to meet once in eight weeks, a week after each communion, in the evening, unless circumstances required an earlier meeting. With reference to the duties of the Committee the pastor (Bro. Schlegel) remarked that the brethren were to care not only for temporal matters, such as the land, accounts, etc., but also for the welfare of the whole congregation, to see that the established regulations were observed, and that nothing harmful or disgraceful to the gospel of Jesus intruded itself; to take timely measures for the suppression of every apparent evil, by brotherly admonition or correction, or to give notice of things that might tend to work harm; as fathers of the congregation to prevent as far as possible, all disagreement, or by kindly counsel reconcile those who were at variance; to support the pastor by word and deed in case he needed or requested their co-operation; and with reference to all these points to acquire an exact and impartial knowledge of the congregation and of its members. Each member of the Committee must report on the affairs of which he has charge at every meeting of the Committee and make any remarks referring to the congregation, so that all may take part in the discussion. To all of these points, as well as to those in Bro. Herbst's letter, the brethren solemnly pledged their adherence, as in the presence of the Lord.

The care of various external matters, such as the land, fuel for the church and parsonage, repairs, the lots in the village, rents, buildings, the pastor's salary, providing for lovefeasts and the communion, was then distributed among the four members of the Committee, each one having his special sphere of activity.

December 11. The communicant members were informed that the four brethren elected as the Committee had been approved by the General Helpers' Conference at Bethlehem, and therefore assumed office. By the sale of the corn raised on the church land, about £40 ($120-$140) of the debt remaining on the new parsonage had been paid. The wheat had not yet been sold.

December 31. In the service at 10 P.M. a Psalm of praise and thanksgiving was sung by the choir and children. At 12 o'clock, in the closing service, *the trombones announced the new year for the first time.*

1803.—In January the school numbered sixty children and gave the pastor and his wife much work. On Easter Sunday, April 10, there were more than 1200 persons here. On the street no one could tell when the services began and the church was filled.

April 22-May 2. Bro. and Sr. Schlegel visited Georgetown and Washington, as Bro. Schlegel had been asked to preach at the former place for some German citizens. In Washington they had an interview with the President (Jefferson), who inquired, among the rest, where we had missions among the Indians.

May 26-30. Bishop George H. Loskiel and the Rev. John Herbst arrived on an official visit. As the Manocacy was too high for the stage to cross, Mr. Knauff brought them in his large farm-wagon. Our trombonists and the children welcomed them with singing at the gate, and led them into the house.

May 28. Jacob Christ (gunsmith) was permitted to live here and to carry on his trade in Bro. Harry's nail-smithy.

June 4. The young brethren, Jacob Wuensch (carpenter) and Christian Eigenbrod (shoemaker), were permitted to build houses in the town, and John Herbach (carpenter) a shop, all promising that they would observe the rules and regulations of the congregation and town.

August 2. Bro. Schlegel writes: "This morning I was informed by a brother that a company of Indians had encamped in the woods about three miles from here, and were just about to continue their journey. I immediately set out on the Emmitsburg road, and met them, fifteen in all, with their wives and children. As we found that there were two chiefs of the Tuscarora Indians* and their interpreter, Mr. Green, with them, we invited them to dine and rest some hours with us, which invitation they accepted the more readily when they heard that Moravians lived here. As soon as we were seated in the large school-room the principal chief expressed his pleasure at finding Christians here, and wished us much good from the Great Spirit. He told us that their friends in New York had sent them their father, Elkanah Holmes, who instructed them and their children.

"After dinner, when many of our members and their children had come, we assembled in the church, where, after the singing

of an anthem by the choir and verses by the children, an address to the chiefs by the children was read by two little boys, and a written copy was given to them at their request. The principal chief replied to the address in a long speech, consisting of three long sentences, calling the children here his grandchildren, and admonishing them to practice only that which was good. Brethren afterwards declared that they could not have made such an address. Thereupon I expressed, in the name of all our congregations, the wish that the Tuscaroras also might accept the sweet gospel which was preached to them by father Holmes. He thanked the congregation here for their kindness, and said he felt that here was Christianity that consisted in the knowledge and love of God. We closed with a prayer for the salvation of all heathen and all nations. Nothing touched the Indians so much as the singing of the children, so that the chiefs could scarcely speak for emotion. A brother and I accompanied them for four miles and recommended them to Mr. Hughes (?) in Emmitsburg, a good friend of ours, one of whose children I had buried."

August 20. Abraham Fahs, tinsmith, was permitted to build a shop at Graceham.

In October of this year John Wilhide (Willheit) received permission to build a tavern at the upper end of the village, "where two streets meet," to be conducted in accordance with our congregation rules. Permission was granted, "(1) because travelers have often desired to obtain lodging here; (2) because many strangers come to attend our church festivals; (3) because we have confidence in John Wilhide that he will keep a respectable house." The lease given to John Wilhide, April 19, 1806, states that the lot was No. 21, and with the contiguous lot of ground measured 136 feet front, and 192½ feet "back front, and then with the public road to the given line."

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*The Tuscarora Indians, once a powerful tribe, lived in the southern part of this and adjoining counties, and from them comes the name of the Tuscarora Creek and Tuscarora Region. The above narrative forms a pleasing contrast with the earlier accounts of Indian raids and massacres in western Maryland, and of those who came to church here carrying rifles to defend themselves against the Indians in case they should be attacked.

By October 30 the debt on the new parsonage was reduced to £56 (about $150). The church, built in 1772, was greatly in need of repairs. In November there was rain, after a drought of six months, so that some of the members had no vegetables nor grain.

1804.—Henry Fahs received permission to live in Graceham, and with his wife and three children came from York, Pa. Congregation Council resolved to take a collection in aid of the large new church at Bethlehem.*

November 8. Bro. Christian Eigenbrod was appointed curator of the cemetery and grave-digger. The price for digging a large grave was fixed at $1.50, and for a small one $1. An epidemic fever in this and other districts, from July on, caused the death of at least sixty persons in a section twelve miles long and six wide. Thirty-two persons were buried by Bro. Schlegel, who was kept busy day and night visiting the sick and dying, and burying the dead, not only of this congregation, but many others also to whom he was called. Farmers could not have their work done, and there were scarcely enough well persons to bury the dead. The members were again, as often before, reminded about getting tomb-stones. At the close of 1804 the congregation numbered 230 persons.

1805.—January 12. "Our neighbor Philip Matthes' blacksmith shop was entirely destroyed by fire. Two of the houses of our members experienced a merciful preservation from destruction by fire, as the places that had been ignited by hot ashes were discovered in time to put out the fire. The weather in January became so severe that it was not possible to go out much, and many suffered from frost-bitten limbs. All the mills were frozen up, and as the people had not prepared for such a severe

*This church, the present Central or mother church, was built to seat 1500 persons, as it was intended to accommodate on special occasions not only the members of the Bethlehem congregation, but also those from outlying places, and Indian converts who might be living in the vicinity. At the time of its construction it was said to be the largest church in the country. It was commenced in 1803, and was dedicated in 1806, when it was estimated there were 2500 people present. The foundation walls were six feet thick. The original cost, including a large organ, was somewhat more than $52,000.—*Bishop Levering's History of Bethlehem.*

winter, some had trouble to get flour. Finally, about fifteen neighbors met, and with great difficulty started Bro. Weller's mill, so that it could grind a little while the sun shone. It was scarcely possible to cross the creeks, so that those who lived on the other side of Owing's Creek could not get their flour and feed. Streams at other times small, had been swollen by the rain, and some who tried to cross were caught by the ice that had been blocked up by the flood. But there was no loss of life in this neighborhood. Beyond Hagerstown the road supervisor was four days opening the road with fifty men whom he pressed into service."

February 9. Although the road was still very bad, Bro. Schlegel went to Emmitsburg, and visited some of the friends who were glad to welcome him. "Many people here," he writes, "and also in Frederick Town have repeatedly expressed the wish that the Brethren would open and conduct a school for girls that would be held during the summer also."

February 10. Congregation Council requested those members who lived in the village to keep their cows in their yards or stables on Sundays, as they ate the hay out of the sleighs of those who came to church, which they needed to keep their feet warm.

March 25. "The brethren made an entirely new fence around the cemetery, furnishing the necessary posts, boards, rails and nails. They enlarged the cemetery on both sides and put it in order. It was pleasant to see how old and young did this work with pleasure and love, and they finished it in a shorter time than we had expected."

April 14 (Easter Sunday). "The town was invaded, as it were, by people from Hagerstown, Funkstown, Frederick Town, Emmitsburg, and other places. As there were many English friends present, Bro. Schlegel was obliged to yield to their request, and preach English as well as German sermons, besides holding the other usual services. On Easter Monday he held the usual services for the congregation, and also on the following Sundays of this month, and on Sunday, May 5, although he suffered from severe pain in his head and was very weak.

May 10. Bro. John Gambold, who came from Salem, N. C., on his way to Bethlehem, remained over Sunday, the 12th, and

held the services for Bro. Schlegel, who was still very unwell. On Sunday, the 19th, however, he preached a sermon on the text, "Where I am, there shall also my servant be," (John 12:26), and kept another meeting, but some of the members thought and said that it would be his last, as it proved to be. His weakness increased, and on the 28th Bro. Beck, at York, was notified by an express, as Bro. Schlegel seemed to be nearing his end. Bro. Beck came on the 29th, and on the 30th, Bro. Schlegel died. The doctor had diagnosed his complaint as dropsy of the brain. Bro. Herbst's came from Lititz in time for the funeral on June 1, and remained until the 10th, when they returned to Lititz, taking Sr. Schlegel with them.

During Bro. Schlegel's pastorate of six years and seven months the membership increased from 197 persons, of whom 55 were communicants, to 230 persons, of whom 76 were communicants. He was very active in preaching the gospel, not only in Graceham, but wherever he found opportunity, and was very self-denying and successful in his pastoral work, taking special interest in the children and youth of the congregation, and endearing himself to old and young by his faithful and loving admonitions and exhortations. He was the first minister at Graceham of whom it is said that he had his own horse and chaise, which enabled him to visit and minister to those who lived at some distance from town. His predecessors had kept a horse, as there was a stable on the premises for many years before he came, but a shed had to be built for his "chaise." His health had suffered severely during his service as a missionary on the Danish West India islands, and he had several attacks of illness while at Graceham before that one which proved fatal. But his active disposition and intense desire for the salvation of souls would not permit him to spare himself if he could serve those who needed his ministrations.

His successor in the pastorate, after a vacancy of four months, was the Rev. Carl Gottlieb Bleck, who was to have the longest term of service in the history of the congregation, extending over a period of thirteen years and seven months. He arrived October 5th, with Mrs. Bleck and Bro. and Sr. Herbst, who remained until the 14th, Bro. Herbst preaching and holding other services on Sundays, the 6th and 13th, and in company with

THE TAVERN.

Bro. Bleck's visiting a number of the members, and having the usual special interviews with all, preparatory to the celebration of the Holy Communion. On Saturday, the 12th, the congregation festival was celebrated, and was announced for the first time by the trombonists, prior to the usual services. After an appropriate festival address by Bro. Herbst in the first service, he introduced Bro. Bleck to the congregation as their minister, commended him to their love and confidence, and besought the Saviour's blessing on his labors.

During this year Dr. Frederick H. Schuman, who had come to Graceham in 1801, moved with his wife and little son to Hope, N. J.; John Herbach's, with five children, Samuel Herbach's, with one child, and Jacob Wuensche's, with one child, to Ohio, and Sr. Moeller, with three children, and the widowed Sr. Schlegel, to Lititz. This year, also, the congregation inn or tavern, at the upper end of the village was finished and occupied by John Wilhide, and "the congregation desires that it be conducted to the glory of God." At the close of the year the congregation consisted of 65 married people, 2 widowers, 7 widows, 33 single brethren and older boys, 16 single sisters and older girls, 51 little boys and 38 little girls, a total of 212.

1806.—In September, the Congregation Council resolved that a balcony or gallery be made around the little belfry, for the trombonists, who must, however, furnish the materials and pay for the work by voluntary contributions. The belfry referred to must have been the one on the parsonage, as, so far as known, there was none at that time on the church built 1772. Mr. Ricksecker, probably Henry, who lived in the neighborhood, was engaged to teach an English and German school in the parsonage school-room, the first teacher so employed.

1808.—April 30. The Minutes of the committee say: "As our neighbor Biggs has shut us in,"—which he could only do by fencing up the usual road out of the town to the Baltimore and Hagerstown road on the south, perhaps by the "road," as it is called on one of the old leases, between Lots 7 and 8 on the south side of the street, and which probably passed over his land —"Council and Committee considered how and at what time a new road could be made. As this is a very busy time for farm-

ers, the brethren declared that they could do nothing in the matter just now." The same entry states that "this new road was made later, with the condition that it should pass through Henry Fahs's* lot, with his consent, the congregation to make the fence, which is to be his property." As the location of *this* Henry Fahs's lot is nowhere given, it is uncertain where the new road was made, but it was probably the continuation of the village street at the upper end, until it joined the Baltimore and Pittsburg road, making an acute angle with the latter at a point just beyond the last lot on the south side of the street.

THE JUBILEE YEAR.

This year, 1808, was the Jubilee Year of the congregation, fifty years having elapsed since its organization on October 8, 1758. On Thursday and Friday, October 6 and 7, the brethren and sisters cleaned the church and decorated it beautifully for the Jubilee celebration. On Saturday, the 8th, at 11 A.M., the first

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*Henry (Heinrich) Fahs, a linen and damask weaver, a son of Jacob and Elisabeth Fahs, neé Koehler, of York, Pa., was born at York, September 4, 1773; was received into the congregation at York, March 28, 1796; came to Graceham in 1804 with his wife, Anna Maria, neé Humor (or Humer), and three sons, Heinrich, born August 12, 1798, Johannes, born September 27, 1800, and Jacob, born September 4, 1802. He occupied at first the widow Rosina Leinbach's house, built by her husband, Christian Leinbach, as the first house in Graceham. Later, according to a plan of the lots in the archives, either he or his son Henry, or his brother Abraham, occupied a house built in 1792, on Lot No. 14 (now No. 6), for the widow Eigenbrod, on the north side of the street, now the fifth from the lower end. He remained in Graceham only four years, as his health failed, and he returned to York, with his family in 1808, and died the same year. Besides the three boys named above, his children born at Graceham were Lydia, born May 25, 1804, Zacchaeus, born August 2, 1806, Lucina, born February 26, 1807. Abraham Fahs, a tinsmith, a son of Jacob and Elisabeth Fahs, of York, was born either at Heidelberg or York, May 3, 1779; came to Graceham as a single brother in 1802; August 20, 1803, was allowed to build a shop, and selected a lot *quite at the upper end, outside of the village* (*"ganz oben draussen am Ort"*), but the Lititz Conference was to decide whether he might have it. He was received into the congregation on November 21, 1804; married Elisabeth Siess, a daughter of George and Maria Siess, January 22, 1805. His children were Cornelius, born October 18, 1805, Jacobus (James), born January 30, 1807, Jeremiah, born July 31, 1808, Arnold Richard, born September 20, 1809, Tobias, born September 2, 1811. He died August 14, 1813.

service was held by the pastor, Bro. Carl Gottlieb Bleck, in which the event of fifty years ago and its object, and the course of events since that time, were rehearsed. A lovefeast followed, for which a printed ode was used, the music specially composed for it, and the singing of the choir, congregation and children giving to the service a truly festal character. An extract of the "Historical Account," written in the Church Register, and a statement of the principal changes in the personnel of the congregation, the baptisms, marriages and deaths of the first fifty years, were also read. There was a large attendance of members and of friends who generally attended the services. The Mennonite preacher, Christian Huber, a good friend, and his wife, were present at all the services. The young Reformed minister, Rahauser, of Emmitsburg, who had visited Bro. Bleck the day before, promised to attend the celebration, but was probably unable to do so, as it was Saturday. After the lovefeast there was another service in which the entire historical narrative of the beginning and progress of the work here was read. Then followed the celebration of the Holy Communion, of which the married brother, Christian Harbaugh, who had been confirmed at the close of the preparatory service on the preceding Sunday, partook for the first time, and the single brother, Andrew Williar, was present as a candidate for future confirmation. At 7 P.M., there was a service for the members of the congregation, in which the texts for the day were considered, and two persons, John and Catharine Gump, son and daughter of Bro. and Sr. George Gump, were received as non-communicant members into the congregation. Afterwards the children marched through the town, which was illuminated, with music and singing. Up and down the village-street, lit up probably by candles in the windows of the houses, and perhaps by pine torches on the street, marched the happy children on the evening of this eighth of October, 1808, singing their glad hymns of thanksgiving, accompanied by the trombones, which had been in use since 1802, and, it may be, by other instruments; old and young rejoicing together at the close of this festal day, and praising God for the goodness and mercy which he had shown to their congregation and to their village-home through all the varied experiences of the past fifty years.

A BIRD'S-EYE VIEW OF GRACEHAM IN 1808.

Let us take a brief glance at the little village which had grown up during the twenty-six years since the first houses in it were built. For twenty-two years after the Gemeinhaus, or combined church, parsonage and school-house, had been built in 1749, it stood alone in the woods, until Adam Kamp, in 1771, bought two acres of land adjoining Dulany's Gift, and built a house and stable there, near the Gemeinhaus, a little to the east of it. Eleven years later, in 1782, after thirty acres of land had been bought from Joseph and Mary Butler, lots were laid off, and the first two houses of Graceham were erected near the Gemeinhaus by Christian Leinbach and John Kamp. This was twenty-four years after the congregation had been organized, and twenty-six more years had passed since the building of the first houses, making together fifty years since the organization, when the Jubilee celebration of 1808 was held.

In the twenty-six years since the building of the first houses a great change has gradually taken place around the Gemeinhaus that stood as a solitary sentinel of the Church Militant for so many years. The wish expressed by Bishop John von Watteville in 1785—when, after three houses had been built, the name "Graceham" was given to the incipient village—that soon a dozen houses might stand near the Gemeinhaus, has been fulfilled. Where the trees of the forest had stood so long in undisturbed security, there is, in 1808, a well-ordered settlement, built up by members of the Moravian Church—no others being at that time permitted to live in Graceham—whose dwellings, although for the most part of primitive construction, are well-built log houses—some of them standing, in part, to this day—are comfortable and well-kept and are surrounded by their gardens and orchards and cultivated fields, and in part by the woodland that has not yet yielded to the settler's axe. Most of the lots that have been laid off, about twenty in number, have been built on, and there are more than a dozen houses on both sides of the street.

At the lower end of the village we see the two-story brick parsonage which, in 1797, replaced the original log building, and the church adjoining it, built of planks four inches in thickness, in 1772. There is no road passing immediately south of the

church lot, which is fenced off on all sides and extends to the fields south of it. The parsonage garden is right before the western gable-end of the house towards the village street, the south side of the house being considered the front, in which there is a door by which the school-children enter and pass into the school-room.

In the rear of the church lot is that one on which Bro. Godfrey Siess has his tannery, started in 1778 by Bro. Adam Gernand, and conducted by him until 1799. On the same lot there is a dwelling-house, and at the spring in the hollow behind the church a log spring-house for the use of the minister's family. Nearby is the path across the hollow, leading from the church to the cemetery on the opposite hill. The cemetery is divided into four squares by intersecting paths. Cedar and pine trees have been planted in it, and their shadows fall on more than a hundred graves marked by the lowly mounds and small tombstones. North-east of the cemetery there is a large field, a part of the Hon. Daniel Dulany's Gift of ten acres in 1747, and south of the cemetery we see the minister's well-kept orchard of apple and other fruit trees.

In front of the church and parsonage lot, on the west side, stands a horse-shed for the use of those members who come to church from their farms in the mountain-valleys and elsewhere, and at one side of the alley, as it is called, which leads down into the hollow, we see the watering-trough, fed by the spring in the so-called "spring lot," where there is also a spring-house, built May 12, 1784, for the families in the village, at that time only three in number.

On the south and west the church and parsonage lot joins the tract of thirty acres purchased, in 1781, from Joseph and Mary Butler. On a part of this tract lots have been laid off, on some of which houses, shops and other outbuildings have been erected on both sides of the street, which is as yet no thoroughfare, the public road from Baltimore to Hagerstown and Pittsburg passing through the woods and fields on the south of the village.

On the south side of the street, at its lower end, where it terminates at the church and parsonage lot, stands a log house, the first house of Graceham, built by Christian Leinbach in 1782,

and on the next lot, separated from the other by an alley, there is also a log building, built six days after the first by John Kamp, but sold by him in 1792 to Bro. William Lembke, who built an addition to it and conducted there the first store opened in Graceham. After his death, in 1800, Bro. Lorenz Krieger (Cregar) bought the "Lembke houses" in 1803, and his son John Krieger is the store-keeper in 1808. On the next lot we see the widow Protzman's little house, built in 1784, and then John Harbaugh's, built in 1802; then Ludwig Protzman's, in 1788, and Isaac Renatus Harry's, built by Godfrey Siess in 1790, and sold by him together with his nail-smithy, to Bro. Harry in 1800. Next is the house built by Bro. Philip Woodring in 1801. Then follow three vacant lots, and then we see John Wilheit's tavern, a two-story brick building, erected in 1804 and 1805 "where two streets meet."

On the south-west corner of these two streets stands a house built probably by Godfrey Siess after he had sold his house in the village to Bro. Harry, as he (Godfrey Siess) had bought a piece of ground there, one acre and a quarter in extent, which the congregation bought from him in 1799 for £35 (about $100). On the north-west corner, opposite to Godfrey Siess's house, is a log-house built by Paul Siess in or about 1800.

Looking down the north side of the street from this point, we notice first three vacant lots. On the fourth there is a frame blacksmith shop, and on the next lot is Christian Eigenbrod's house, built in or about 1803. Next is the house of his mother, the widow Eigenbrod, built in 1792, and then comes a house probably built by Peter Guenther, a potter, in 1786, but sold by him to John Protzman, of Hagerstown, in 1793. This house may also have been built by Jacob Wuensch, the carpenter, in 1803, as it was later occupied by either Abraham or Henry Fahs, Jr., whose father or grandfather, Jacob Fahs, of York, Pa., received it in 1804 as a creditor of the Wuensch estate. Next to this is Ludwig Moeller's house, built in 1793, and John Demuth's, next to the spring lot, in 1796, closing the row on the north side of the street.

Those lots in the village that have not been built on, and the fields that have been cleared, are cultivated by members of the congregation to whom they are rented for a term of years; but

there is still some woodland between the lots on the south side of the street and John Biggs' land. Some of the members who own houses that front on the main street have laid side-walks of flagstones before their houses, as the street is sometimes very muddy, but others have not yet done so. Cows are not allowed on the street at night, but during the day may be seen there, and the pigs sometimes find their way into the fields and do more or less damage to the growing crops, although the fences are generally kept in good condition, rails being either cut on the woodland owned by the congregation or contributed by some of the brethren. No traffic passes through the village, but there is considerable on the public road just south of it, with which the village street makes connection beyond the upper end by the new road just opened. Good order prevails in the settlement, all of the residents being members of the congregation and, as such, expected to sign and conform to the regulations of the Brotherly Agreement, as well as to those which they choose to adopt in their collective capacity as householders, for the benefit of the community.

Among the occupations or trades followed by those brethren who were members of the church at Graceham in or about 1808, some of them living in Graceham, but the majority on their farms, we find: 1 Storekeeper, John Krieger; 1 Tanner, Godfrey Siess, with several employees; 4 Shoemakers, Christian Eigenbrod, Ludwig Protzman, Jacob Gump and Jonas Eiler; 1 Nailsmith, Isaac Renatus Harry; 1 Carpenter and Millwright, Philip Woodring; 1 Tavern-keeper, John Willheit; 2 Tailors, Paul Siess and George Koch (the latter also a tobacconist); 1 Tinsmith, Abraham Fahs; 1 Linen and Damask Weaver, Henry Fahs; 2 Weavers, Philip Williar and George Hahn; 3 Carpenters and Joiners, Jacob Born, John Jacob Weller, Jr., and Jacob Wuensch (Winsch); 1 Gunsmith, Jacob Christ; 1 Smith and Miller, John Herbach (Harbaugh); 2 Blacksmiths, Samuel Herbach and Jacob Huber; 1 Blue-dyer and Stocking-maker, Traugott Gerlach; 1 Doctor and Surgeon, Henry Frederick Schuman, M.D.

There were nineteen farmers whose names are in the Church Register and Catalogue, viz., Jacob Born (also a Joiner), Peter Brunner, John Gump, Sr., John Jacob Gump, Jonas Eiler (also

a Shoemaker), George Hahn (also a Weaver), Christian Herbach, Peter Jansen, Lorenz Krieger, Jacob Protzman, John Williar, Andrew Williar, Henry Weller, Daniel Weller, John Jacob Weller, George Siess (also a Smith), Philip Williar (also a Weaver), John Willheit (also Tavern-keeper).

At the close of the Jubilee year, 1808, the congregation at Graceham consisted of 64 married people, 1 widower, 7 widows, 36 single brethren and older boys, 26 single sisters and older girls, 47 little boys and 36 little girls, making a total membership of 217, of whom 79 were communicant members.

A CHANGE IMPENDING.

Up to the time of the Jubilee celebration in 1808, Graceham had been a strictly Moravian church-settlement, but the time was approaching when its character in that respect was to be somewhat modified. For several years longer, however, no change was made, although the necessity for such a change became gradually more and more apparent.

1809.—A new road, leading to Apple's church, was opened through land belonging to the congregation, being in all probability the present cross street extending to the Western Maryland Railroad crossing. A subscription was made in a meeting of the Congregation Council to pay for a post and rail fence along this road. The Congregation Council was notified by Bro. Herbst (Bishop, 1811) that, as three years had elapsed since the election of the Committee, a new one should be elected, or the same brethren might continue in office. Congregation Council resolved they should continue (Ludwig Protzman, Lorenz Krieger, Andrew Williar, George Siess).

1812.—Congregation Council met several times to consider whether, in accordance with the wishes of some members, a new church could be built. For the present, however, it did not seem advisable.

October 25. The Committee elected in 1806, and re-elected in 1809, was again re-elected, with the exception of Geo. Siess, in whose place Godfrey Siess was elected.

In the second war with Great Britain, known as the War of 1812, some of the members were obliged to go with the militia, but all returned in safety to their homes, and the effects of the war were felt only in a slight degree.

On February 23, 1815, the congregation observed the day of thanksgiving for the end of the war, appointed by the government. The Diary says: "The Peace Festival was celebrated here. First there was a sermon in the church on Ps. 9, vs. 31-37, which was numerously attended. Afterwards the whole town was illuminated, and we marched up and down with fine music. During this time a cannon was fired eighteen times. The ceremony lasted two hours."

1814.—April 24. Congregation Council resolved that "in future when the fences on the church-land need repairing, it shall be done by men hired for wages contributed by the members." The superintendence of these matters was given to Bro. Godfrey Siess, as "Captain." He was to be paid for his time, and accepted the office for one year.

1815.—Already before the year 1815, some of the members living in Graceham—who owned their houses, but not the lots on which they stood—had been embarrassed by the fact that they could not obtain renters who were members of the church for their vacant houses, and several houses in the town were unoccupied. Relief was sought under these circumstances by a petition to the General Conference at Bethlehem, requesting that the house-owners in Graceham might be given Deeds for their houses and lots, all pledging themselves to abide by the Brotherly Agreement, and that, if they should wish to rent their houses, they would give the Committee twelve months' time to secure renters who were members. At the request of the Conference, two brethren, Godfrey Siess and Christian Harbaugh, Sr., who were duly elected by the Congregation Council, were sent as deputies of the congregation to explain fully the situation of affairs, and discuss the matter with the Conference. They started on their journey November 1, and returned on the 19th, bringing the minutes or report of the proceedings. In compliance with the request of the members of the congregation, they were permitted to rent their houses to non-members, exercising due caution, but the Deeds could not be given as yet.

1816.—May 12. A new Committee was elected, consisting of the brethren Godfrey Siess, Ludwig Protzman, John Krieger and Elias Weller. In the night of May 13-14, a domestic calam-

ity occurred, as fire broke out in the house of Bro. Ludwig Protzman, and as there was a strong wind, it was all the neighbors could do, with great exertion, to save John Harbaugh's house, which stood next, and prevent the fire from spreading. This was the first destructive fire in Graceham. Bro. Protzman's house was burned down, but some of the members and friends, with true Christian sympathy, built a new one for him, as his own property. Twelve years earlier, in 1804, it had been resolved, in a town-meeting of the residents in the village, that as a slight precaution in case of fire, a cistern to hold thirty hogsheads of water should be built; but as there is no further mention of such a cistern, the resolution was probably not carried out. The brethren also agreed to lay sidewalks in front of the houses on the store (south) side of the street.

DEEDS GIVEN.

1817.—In the year 1817, chiefly to bar a certain non-resident claimant to their land, who demanded $1000 from the congregation to satisfy his claim—which was wholly unwarrantable, as the trustees of the congregation held deeds for the land in due legal form, recorded in the Land Offices at Annapolis and Frederick—but in order to secure themselves fully in the future, the Committee sent a petition to the General Assembly of Maryland, asking that the Act of Assembly which had been passed, securing them in the legal possession of their land, might be published.

1818.—Their petition was granted, the Act was published in 1818, a copy of the Act was obtained, and the Committee of the congregation was by it empowered to give, with the consent of the Congregation Council, to all residents of the town who might desire to purchase their lots from the congregation deeds in fee simple for them. Four brethren, John Krieger, Ludwig Protzman, Christian Herbach, Sr., and Daniel Weller, were appointed by the Congregation Council to appraise the lots, and the price of each lot was fixed. The lots were valued at $42.50 per acre.

December 26. The Congregation Council resolved, that from January 1, 1819, the existing ground-rents of the house-owners in Graceham should cease, and every house-owner or "curator" should pledge himself to pay the interest on the ap-

praised valuation of his lot, annually, to the congregation, until the full price of the lot should be paid. Whoever asked for a deed from the trustees of the congregation-land would be required to pay the one-third of the value of his lot in cash, as earnest money, and to give his note for the remaining two-thirds, payable in six months, with interest, or with longer credit at the option of the Committee, with bondsmen accepted by the Committee and Congregation Council, as security. The government taxes should be paid by the owners of the lots in proportion to the appraised valuation of the same. From this time on, therefore, Graceham ceased to be an exclusive Moravian settlement.

GRACEHAM AN OPEN SETTLEMENT OR VILLAGE.

1819.—In May, Bro. Bleck was succeeded in the pastorate by the Rev. John P. Kluge, from Salem, N. C.

June 20. The pastor's salary was fixed at £75 (about $200). The best time for the Sunday evening service was said to be 6 o'clock. The brethren in the mountains having asked for preaching in two school-houses there once in four weeks, Congregation Council gave its consent. Services had been held occasionally, in former years, at the houses of members in the mountains.

October 17. For the note of hand in the treasury it was resolved to buy a house-clock for the parsonage. This large "grandfather's clock" was made by Fesler and Son, in Frederick, and is still in service in the parsonage.

November 15. Congregation Council resolved that "if Bro. Henry Ricksecker will start a regular music-school, that is to say, for certain hours every week will instruct those children and young people who have an aptitude for it, in organ and violin playing and choir-singing, according to the method usual in our congregations, and will write the notes necessary, and care for the music in the church, and hold concerts on Sunday afternoons with the musicians for practice, the congregation binds itself to reward him suitably with a voluntary subscription of at least $40, as promised last year. But if Bro. Ricksecker does not fulfill these conditions, he need not expect to be paid $40." Bro. Ricksecker accepted these terms.

November 20. As Bro. Godfrey Siess wished to have his tannery-lot, which was partly contained in the ten acres of land

known as "Dulany's Gift," belonging to the congregation, in fee simple, like the other lots in town, and as the Provincial Conference had given consent, on condition that an equal amount of land be given in exchange for it by the congregation, Congregation Council, which had affirmed that none of said land should ever be sold, accepted the condition, and resolved that "in place of the land taken from the ten acres named 'Dulany's Gift,' so much shall be taken from the north-west side of the congregation-land, where the spring-lot is, and be added to the remainder of the ten-acre piece, so that it remains complete, according to the deed. The congregation binds itself, and in its name the present trustees, for themselves and their successors, that no part of the ten acres named 'Dulany's Gift' shall ever be sold."

1820.—April 18. Among the resolutions adopted by a town-meeting of all heads of families in the town, were the following: "No house-owner shall permit a gathering of children or young people in his house or lot, in order to prevent all noisy play, especially on Sundays and festival days. Every one shall forbid his children and young people to go into other lots, in order to take any of the fruit or vegetables. Playing or making a noise on the church-lot shall not be permitted. No cattle shall be allowed on the street at night. A road-master shall be elected, who shall have supervision of the streets in town, and with the help of the house-owners shall keep them in order. An overseer for the watering-trough at the spring shall be chosen." The following brethren were thereupon elected, viz., *Overseers*, Ludwig Protzman and Paul Siess; *Street-supervisor*, Christian Eigenbrod; *Watering-trough Overseer*, Jacob Christ.

A NEW CHURCH.

July 22. The Congregation Council unanimously agreed that it was very necessary to build a new church, as the old one—built in 1772—was too dilapidated to be repaired and too small. As the first step, it was resolved to buy a raft of boards at the Susquehanna River, as they could be had cheaper than ever before. In the same meeting Joseph Protzman was granted the lot next to John Krieger's tavern for $50. At this time, therefore, it appears that John Krieger kept the tavern, but when he succeeded John Wilhide and was succeeded by Isaac Harry, the

records here do not state. As an agreement was made with Isaac Harry, in May, 1821, to board and lodge the workmen engaged on the new church, it is probable that he had taken the tavern in the latter part of 1820 or early in 1821. This is the more probable as John Krieger died March 22, 1828, after suffering for six years from tuberculosis, and some years before had moved to Mechanicstown (Thurmont).

1821.—February 9. The Congregation Council resolved that a plan, showing the size of the new church, and an estimate of the cost, should be made and laid before Council. John Herbach, Jacob Reitnauer, Conrad Wilhide, Jacob Siess and Frederick Wampler, were elected to do this. The brethren of the Committee were charged to obtain some money from all debtors to the congregation, especially ground-rents and interest, so that at least so much might be secured as was necessary to purchase the required boards.

February 24. The plan and cost of a new church were reported to the Council, and it was resolved anew that a subscription be started among the members and friends, in order to see whether so much could be added to the funds of the congregation as was required for the building.

April 28. The subscription lists were examined, and the amount subscribed ascertained, as also the amount which the congregation had on interest; and it appeared that if every brother would every six months pay a part of the money he owed to the congregation, which they promised to do, the building of a new church could be undertaken. Therefore it was resolved to proceed with the project in good earnest, and to make the necessary preparations by buying boards and making bricks.

May 13. John Wilhide, Sr., William Boller, Jacob Siess and Jacob Reitnauer were elected as a Building Committee. In place of the last-named brother Christian Eigenbrod was elected, and as Jacob Siess could not serve, Conrad Wilhide was elected in his place. These brethren were empowered to make and settle contracts and attend to everything necessary until all should be finally settled.

Wednesday, the 23d, was set for digging clay for the bricks, the work to be done by all the brethren without pay, on Bro.

Daniel Weller's farm. The wood for burning the bricks would also be chopped by the brethren gratis. By November 3, the brickmakers had finished their work. Congregation Council resolved to get the lumber from the river on the 12th, and to go on with the preparations for building, and all the brethren declared they were willing to help wherever they could. It was resolved that the church should be fifty feet long and forty-two feet wide, without galleries, except an organ and choir gallery, and with a pulpit according to the plan made by Bro. Herbach. The ceiling of the church was to be arched, and a suitable steeple or cupola was to be placed on the roof. The Building Committee was urgently requested to keep an exact account of all disbursements, so that there might be no confusion. It was resolved that everything, as far as possible, should be done by the members, and by all means to avoid hiring workmen for cash payments.

September 1. The brethren Daniel Weller, Christian Herbach, John Wilhide and Ludwig Protzman were elected by the Congregation Council as a new Committee for two years.

1822.—January 30. Resolved again to proceed with the building, and that the Building Committee should confer with the master-workmen necessary, and get from them plans and estimates, and the amount which each would charge for his work, and to report as soon as possible. Resolved, that every one would support the work heartily. The brethren who worked should have 50 cents a day and find themselves, and the pay should be credited on their subscriptions. Every one who worked with a team should have $3 a day and find himself, the amount also to be credited on his subscription. During the first and second weeks of January all the brethren and some neighbors were busy hauling the bricks. On the 19th, the Diary says: "This evening the brethren finished hauling the bricks. This work, so hard in all respects, was done by our brethren and neighbors with pleasure, and in love and harmony, so that in eight days 110,000 bricks were hauled a distance of two miles to this place, at which all rejoiced, and thanked the Lord who had given us fine weather and good roads for this necessary work. It was remarkable that as soon as this work was finished, weather and roads changed, as it began to rain. On March 5, and the

following days, the brethren squared the timbers for the new church, and March 18-22, hauled stone.

April 28. The Committee and Building Committee resolved that on Wednesday, May 1, the old church should be torn down, the site be cleared up, and the foundation for the new church be dug. Bro. Kluge was requested to make it known to the congregation and to invite all the brethren to assist with the work. On the same day, the Diary says: "At the usual time we assembled for the last services in our old church, which was filled with a devout and attentive audience. After an appropriate choir-piece we thanked our dear Lord for all the blessings enjoyed in this church, asked forgiveness for all that had been amiss, and besought His grace and love for the future. The sermon followed, on Is. 54:10, 'The mountains shall depart and the hills be removed, but my kindness, etc.,' after which we knelt in prayer and commended this congregation and all who come hither to hear the Word of God, and also the building of our new church, to our dear Lord, for His grace and guidance, with many tears. Thereupon it was announced that on Wednesday, May 1, we would take down the old church, and begin the building of the new one, at which all the brethren of this congregation were invited to assist."

May 1. "All of our brethren and some of our neighbors came to tear down the old church, for which purpose sixty-four persons with various implements, and almost as many spectators, had assembled. Those who worked did so with pleasure and in perfect agreement, so that by evening everything was taken down, removed, and the foundation dug. The sisters also helped by bringing from all sides a bountiful meal at noon, so that all were well provided for. We thanked God, our Heavenly Father, especially for His gracious protection, as no one sustained the slightest injury, although the work was dangerous, as the walls, especially on the north side, were so decayed that it was a wonder the church had stood so long, the four outside walls being simply planks four inches thick." Yet they had stood for almost fifty years, as on the following July 26, it was fifty years since the corner-stone was laid by Bishop Matthew Hehl.

At the same time it was resolved to lay the corner-stone of the new church on May 19, and to proceed with the work "in the name of God." Sunday, May 5, the services were held in the school-room, which, together with the whole lower story of the parsonage, had been appointed for this purpose until the new church should be finished.

May 13. The masons began to build the foundation-wall and two brethren worked on the corner-stone.

May 14. The Committee and Building Committee discussed the boarding of the carpenters and joiners, and resolved that if Bro. Isaac Harry would board and lodge them for $6 a month apiece an agreement should be made with him, provided he would take whatever provisions the Building Committee would supply as cash, at the market price. Bro. Harry was willing to do so. The Building Committee promised him that if it could not furnish sufficient provisions, it would pay for such as he might procure.

Sunday, May 19. "At 10 A.M., the corner-stone of our new church was laid, in the name of the Holy Trinity, on the south-west corner, close to the school-house (parsonage). A very large number of people had assembled. After this ceremony had been performed by Bro. Kluge, and the trombones had played a chorale, he preached from a stand that had been prepared near the building-site to an exceedingly large auditory, in German and English, on Is. 28:16, 'Behold, I lay in Zion for a foundation a stone, etc.' At the close of the service a collection amounting to $20 was taken up."

On May 27, Bro. Kluge writes in the Diary: "At 7 A.M., we started, with the best wishes of our brethren and sisters, on our journey to the congregations in Pennsylvania, in order to solicit contributions in aid of our new church building. We met with a kindly and sympathetic reception, and they assisted us with a generous contribution, for which we wish them abundant blessings from our dear Lord. After an absence of seven weeks we returned safely on July 13, with praise and thanks to our dear Lord, who had graciously prospered our undertaking, and found to our surprise that our new church was already under roof."

August 8. The steeple was put up, for which purpose and also to clean up the place around the church and house, most of the brethren came; so that by evening everything was done.

August 28. The iron rod, with the ball, was put up on the steeple.

September 21. The Committee and Building Committee concluded to have the dedication of the church on October 27, and that besides our ministers from other congregations, the Lutheran and Reformed ministers of Hagerstown and Frederick should be invited.

October 15. The roof of the parsonage was taken off, in order to put a new one on to correspond with the church roof.

October 20. After the preaching it was arranged that during the week the brethren should finish cleaning up the premises, and the sisters should scrub the church and the benches, which was done on the 23d and 24th. On Friday, the 25th, Bro. and Sr. Samuel Reinke (consecrated Bishop, 1858) arrived from Lancaster, and on Saturday, the Lutheran minister, Rev. Benjamin Kurtz, came from Hagerstown, to take part in the dedication.

Sunday, October 27, being the day set for the dedication, many people came early in the morning, notwithstanding the bad weather. At 10 o'clock the solemn service was introduced by a chorale on the trombones, after which the choir sang several verses composed for the occasion, and then Bro. Kluge, after a short address, offered the dedicatory prayer, commending this church of the Moravian United Brethren to the Triune God for His blessing and grace, and dedicating it to the preaching of the saving gospel of our Lord Jesus Christ, whose gracious presence was thankfully realized. Thereupon Bro. Reinke preached in German on the text for the day, "Lord, I am not worthy that Thou shouldst enter under my roof" (Matt. 8:8). The audience completely filled the church. After the sermon the choir sang, "Praise, Jerusalem, the Lord." In the afternoon the Lutheran minister, Rev. Kurtz, preached in English, and in the evening in German. Before and after each sermon the choir sang an anthem. On the next day, Monday, the 28th, the congregation-festival was celebrated, and the Centennial Jubilee of the Brethren's Unity, which had been observed elsewhere the previous June, when this congregation could not do so, was also called to mind. A Lutheran minister, and a Reformed minister, who could not come the day before (Sunday) were present and shared the festal joy. As there were still many strangers present who wished to hear a sermon, Bro. Reinke preached in English in

the morning. At 1 P.M., the lovefeast was held, after which the Holy Communion was celebrated, ninety-five communicants partaking. "In the evening a service was held to close these richly blessed festival days. After an address on Rev. 3:10, we knelt in prayer, thanking our dear Lord and Saviour for all the blessings we had enjoyed, and commending ourselves to His guidance and protection in the future, and then the O. T. benediction was sung by the choir. On the 29th and 30th our dear visiting brethren and sisters returned to their homes."

With reference to the building of this church the following remarks are made in the Memorabilia for 1822: "What our dear Lord did for us during the building of this church is still fresh in our memory. Evidently He blessed this undertaking. He not only preserved us and the workmen from all injury and misfortune, but also gave our members and our neighbors from near and far willingness to support us actively, and maintained love and harmony among our brethren of this congregation, so that with God's help the Committee and Building Committee could always procure at the right time the funds needed for the building, so that this great work was not only never hindered, but greatly furthered, in such a manner that to our and every one's astonishment, this beautiful house of God was completed in five months. We can declare with truth, therefore, that the blessing and the power of God were manifested in our little strength."

There is no description of the church as it appeared in 1822 on record here, but the older members of the congregation remember its appearance before it was remodeled in 1875. There were two doors, traces of which are still visible on the outside walls, one on the north and one on the south side of the church, where the central windows now are, the present door on the south side being then a window, the upper part of which has been retained in order to afford light on the gallery. There was also a door opening into the church from the parsonage, the same that now opens into the lecture-room. By this door the sisters probably entered the church, the brethren entering through the door on the south side, which was also used at funerals as the exit to the path leading to the cemetery, on returning from which the congregation entered the church by the door

on the north side, when the interment preceded the funeral sermon. The large windows were furnished with an upper and a lower sash filled with the small panes of glass in vogue at that time, and so remaining until the windows were remodeled in 1902. There was a small, arched window in the north-east gable wall, above the pulpit, which was a high one, in accordance with the style then prevailing. The plan for the pulpit was made, the Minutes say, by Br. Herbach (Harbaugh), probably Christian Harbaugh, Sr., who was one of the Committee at that time. The walls were originally simply whitewashed. The ceiling of the church was arched on the two long sides, as had been resolved, and as it is at present. Opposite the pulpit was the choir and organ gallery, on which the organ, set up by Bro. Tanneberger, on the gallery of the old church in 1793, was rebuilt, remaining there until 1895 (102 years on both galleries) when it was removed to its present position, on the platform made for it and the choir on the north side of the pulpit. The space under the gallery, walled off in 1875 for a lecture-room and vestibule, was until then included in the auditorium, the former school-room in the parsonage being used as a lecture-room. The congregation was seated on movable benches, which were arranged in two tiers, with a central aisle, and one on each side into which the north and south doors opened. The brethren sat on one side of the central aisle and the sisters on the other, the children occupying the front seats, as usual formerly in all our churches. In 1875 the fixed pews, in use until 1911, were made, partly out of the benches, as could still be seen, so that the congregation was seated on the very same boards that for so many years, since the building of the first separate meeting-hall or church, in 1772, had afforded seats to their predecessors. For lighting the church tallow candles were used until 1857, when the first lamps were procured.

In this present church-edifice, built and dedicated in 1822, renovated in 1858 for the Centennial Jubilee, remodeled in 1875, and again renovated in 1911, when extensive improvements were introduced, the following twenty resident ministers have officiated, viz.:

John Peter Kluge, who officiated in the former church three years, 1819-'22, and in the present church five years and two months, 1822-'27, altogether 8 years, 2 months;

Samuel Reinke, July, 1827-December, 1835, 8 years, 5 months;
Samuel R. Huebner, Dec., 1835-June, 1839, 3 years, 6 months;
Ambrose Rondthaler, June, 1839-Jan., 1845, 5 years, 6 months;
Edward Rondthaler, Jan., 1845-Mar., 1849, 4 years, 3 months;
Robert de Schweinitz, March, 1849-Sept., 1849, 6 months;
Amadeus A. Reinke, Sept., 1849-Sept., 1854, 5 years;
Benjamin Ricksecker, September, 1854-July, 1859, 4 years, 10 months;
Henry C. Bachman, July, 1859-June, 1861, 1 year, 11 months;
Eugene P. Greider, June, 1861-Nov., 1867, 6 years, 2 months;
Henry T. Bachman, Nov., 1867-Nov., 1870, 3 years;
Jesse Blickensderfer, Nov., 1870-Sept., 1873, 2 years, 9 months;
Lewis P. Clewell, Sept., 1783-May, 1880, 6 years, 8 months;
Elisha W. Shields, May, 1880- ———, 1884, 4 years;
Charles C. Lanius, ———, 1884- ———, 1887, 3 years;
Robert W. Herbst, ———, 1887- ———, 1891, 4 years;
Joseph J. Ricksecker, Nov., 1891-Jan., 1894, 2 years, 2 months, 7 days;
Maurice F. Oerter, Feb., 1894-Feb., 1902, 8 years, 6 months;
John F. Kaiser, March, 1902-Nov., 1907, 5 years, 8 months;
Robert Huebener, December, 1907—.

These twenty brethren, with nine who officiated in the former church (Bro. Kluge being counted with those who preached in the present church), and with the sixteen who officiated in the first meeting-hall in the "Gemeinhaus," both before and after the organization (Bro. Joseph Neisser being counted with those who preached in the old church) and with three who held services in the Lutheran and Reformed union church on the Manocacy and in private houses before the building of the "Gemeinhaus," make in all forty-eight Moravian ministers who, while in office here as pastors, held forth the Word of Life, and discharged all the functions of the pastoral office at this place and in the vicinity, since Bro. John Henry Herzer came as a lay reader and school-teacher for the Lutheran and Reformed congregations that worshipped in the union church on the Manocacy. The great majority of them rest from their labors before the throne of God and of the Lamb. With the present pastor there are but five brethren living who have, as pastors, ministered to this congregation in holy things.

LATER HISTORY.

The building of the present church-edifice in 1822, may be said to mark the termination of the early constructive period in the history of the Graceham congregation. The burden of erecting suitable buildings for a church and parsonage, and of doing all the pioneer work incident to the care of the property of the congregation, thus establishing it on a good foundation, was borne by the founders of this congregation and their immediate successors. In 1749 they built the first log "Gemeinhaus;" in 1772 the addition at its north-east gable for a separate meeting-hall or church; in 1797 the present brick parsonage, and in 1822, the present brick church. Thus, in seventy-three years it was found necessary to erect four buildings for the furtherance of the work of the congregation. Willingly and cheerfully they contributed their labor and their means, all working together in fraternal harmony to promote what they considered the most important thing in life, the preaching and privileges of the gospel, as the only means of salvation here and hereafter, thus setting a good example for their children and children's children, to the latest generations.

Having made this needful provision for the spiritual wants of themselves and of their descendants and successors, all that was left for the latter to do as to temporal affairs, was to care faithfully for the preservation and improvement, when necessary, of the valuable architectural legacy bequeathed to them, and of the land which had been in part donated to the charter-members of the congregation, and in part purchased by them. Although the present parsonage was built more than a hundred years ago, and the present church not far from a hundred, they were so well and substantially constructed that, in the ordinary course of events, they will not soon have to be replaced by others. And hence, while it has been necessary to make repairs and improvements from time to time—and this has been cheerfully and faithfully done—the congregation has been able to pursue its course during the past ninety years, since this church was built, without the necessity of undertaking the labor and expense of erecting new buildings.

But while we cannot expect to see in the history of the past ninety years a repetition of the labors and experiences of the previous seventy-three, that history is of interest and importance as the connecting link between the more distant past and our own times. The work of the congregation has been continued without interruption, and is still being continued in the present as it was in the past, so that the members of the congregation may well thank God and take courage, as they were encouraged to do in the sesqui-centennial anniversary sermon by the Rev. Thomas W. Shields.

Some of the happenings and details which have thus far been recorded in this history, and some of those which are now to follow, may seem of a trivial character to one who is not specially interested; but just as occurrences in the history of a family that appear unimportant to others are interesting to the members of that family, so everything connected with the life of a congregation, which is a church-family in which all the members are brethren and sisters, and of which our Saviour is the Head, will be of interest to the members of that family. It has often happened, in the lives of individuals, and in the history of communities, of nations and of the Church, that apparently unimportant occurrences have proved to be of the greatest importance in determining the course of events, and the same has undoubtedly been the case in the history of this congregation, although we, who "see through a glass, darkly" and "know only in part," may not be able to trace the connection. The work of the ministers and pastors who have served here, the discussions and resolutions of the committees and congregation councils, the lives of the successive generations of church-members, all have influenced in a greater or less degree, known only to the Omniscient Head of His Church, the course of events in the history of this place and congregation from the beginning of its existence to the present day.

1823.—February 5. The Committee discussed the accounts concerning the building of the new church, and appointed the 15th of this month for a settlement, at which time a new subscription should be opened for payment of the remaining debt. Also resolved to build a new spring-house and finish the other work at the spring as soon as the weather permits, for which

purpose boards could be selected from those that remained over from the building of the church.

May 28. The pastor, Bro. J. P. Kluge, by special invitation, attended and participated in the laying of the corner-stone of a Reformed church "twelve miles from here." The location is not mentioned in the Diary, but must have been in the mountains where Bro. Kluge had been preaching. Seven other ministers and several hundred people were present. After the service Bro. Kluge dined with the ministers, who were very cordial and invited him to preach in their churches as often as he could. Bro. Kluge remarks further: "It appeared noteworthy to me, that just at the school-house where I have been preaching once in four weeks, for four years, at the request of the people there, a church is now to be built, so that I can see that the seed of the Word has not been sowed in vain." "One soweth and another reapeth." In addition to his numerous duties here at Graceham in the pulpit and among the members of the congregation, Bro. Kluge continued the stated preaching in school-houses in the mountains, the farthest distant being "two miles in Pennsylvania," that is, beyond the line. A number of our members lived in Harbaugh's Valley, probably the one which he calls "the beautiful mountain-valley," and these, with many others, attended the services, so that the audience was always a large one. To keep these appointments Bro. Kluge, like his predecessors, rode from eight to sixteen miles, in all kinds of weather and over bad roads, sometimes preaching in one school-house in the morning and in another in the afternoon. Besides this, he was often requested to visit the sick and dying in the neighborhood, and to hold funerals at Apple's church and in Mechanicstown (Thurmont), Creagerstown, Emmitsburg, and elsewhere; so that, especially during the prevalence of epidemics, he was out day and night, sometimes not returning home until midnight or after, and sometimes remaining all night with the dying, at their request or that of their relatives. "But," he writes, "although it is sometimes attended with difficulties, and even with danger, I consider it my duty to serve all suffering souls, if I can help to save them for the Saviour, to whom I owe body, soul and spirit." In this sense our ministers at Graceham could say with John Wesley, "The world is my parish." But while they were willing to serve all who were in distress, especially of

a spiritual nature, they never obtruded their services upon those who had no special claim on them or had not requested them, and they were on the best of terms with ministers of other denominations, with whom they often exchanged visits and pulpits. It is self-evident that if it had been the object of our Church to organize congregations and build churches at the various places where the ministers of the Graceham congregation preached for years to good audiences, there would now be several Moravian churches in Maryland.

June 26.—The accounts referring to the building of the new church were examined and approved by the Committee, and it was resolved to lay them before the Congregation Council after harvest. Also that the interest on the $100 borrowed from Bethlehem be paid annually, until the whole amount can be refunded. There was much sickness in the vicinity during the summer of this year. There were 150 cases of a malignant fever in and around Creagerstown, and Bro. Kluge was called to visit the sick and keep funerals almost daily, the most of them being for persons who were not members of our church. In Graceham there were not many cases of sickness.

August 30. The church-building accounts were examined by the Congregation Council, found correct, and approved. No amounts are mentioned, so that the cost of the present church-edifice in dollars and cents cannot be stated. As a new Committee for two years, the brethren Isaac Renatus Harry, William Gernand, Christian Eigenbrod and Jacob Gernand were elected.

September 15. The Committee resolved to finish the work at the spring and spring-house before winter, if possible. Also the path around the church.

During the winter there were evening services, as usual, on Wednesday and Friday; on Wednesday a Bible-lecture, and on Friday, a liturgy. Towards the close of the year the sextons and musicians had their annual lovefeast, to encourage them in the faithful performance of their duties. On Christmas Day the children recited a dialogue on the Birth of our Saviour. The usual Christmas Eve and Christmas Day services were held. In the former 112 children received the lighted wax tapers. In the closing service of the year the congregation sang at 12 P.M. the

hymn, "Now let us praise the Lord," etc., with trombone accompaniment. At the close of this year the congregation numbered 318 members, of whom 131 were communicants, 62 non-communicants, and 125 children.

1824.—On April 3, and the following days the brethren enlarged the cemetery by one rod on each of three sides, and made a new fence around it.

April 18 (Easter Sunday). The Diary says: "The trombones awoke us at a very early hour for the joyous festival of the victorious resurrection of our Lord and Saviour. At 9 o'clock there were from 800 to 900 persons present at the Litany on the cemetery. At the preaching there were more than ever present. About 700 found seats, and many others stood." At that time the present lecture-room and vestibule were a part of the auditorium.

May 9. A singing-school for the young people was commenced, to teach them hymn-tunes and choir-singing, for which purpose they met on Sunday afternoons. The pastor's wife, who was an accomplished musician, undertook, with Bro. Kluge's help, and that of several sisters, to conduct the school, and the young people seemed to be much pleased.

June 7. The single brother, Ernst Julius Bachman, came from Lititz, to take charge of the day-school. The school was still under the supervision of the pastor, but he only gave the religious instruction. In September, the members were all busy with drying peaches, of which there was an unusual abundance in this part of the country; but the weather was very unfavorable, as it rained nearly every day.

1825.—January 5. "In the evening," the Diary says, "we read from the *History of the Ancient and Renewed Brethren's Church*, and intend to continue every Wednesday evening this winter, as we notice with pleasure that it meets with approbation from young and old, and there is a good attendance. We hope that the young people especially, may learn to know more of the history of the Church of which they are members than has been the case hitherto, which without doubt will be of use to them."

November 5. The Committee recommended to Congregation Council that, as the congregation has *no more woodland* and must

therefore buy fuel for the church and parsonage, every member, young and old, should contribute 25 cents yearly for that purpose. Congregation Council accepted the recommendation, but it was modified later, as not being quite fair to all. The Committee also resolved that by May 1, 1826, every member should pay the balance due on his subscription for the pastor's salary, and that then a new subscription should be started, in which every member should take part.

1826.—February 4. The Committee resolved to have shutters made for the church windows, to protect them from hail and storms, and to keep out the heat in summer, as there were no curtains. (In former times the windows in Moravian churches were usually furnished with long white curtains.)

February 19 (Sunday).. At 2 P.M., the singing-school met as usual, conducted by Sister Kluge. The singing of the choir and congregation had been greatly improved by it, as was noticed especially in the liturgical and song services, which was also the cause, in part at least, of a very good attendance.

February 25. Bro. Kluge received a visit from the Lutheran minister, Rev. Schmucker, of New Market, Va., who was on a journey to the New England States, to collect a subscription for the founding of a Theological Seminary, of which he had been appointed the first Professor. It afforded him special pleasure to become acquainted with Mrs. Kluge, who had been the teacher of his wife in the Boarding-School at Lititz (now Linden Hall). This gentleman was the afterwards eminent Lutheran Professor and Chairman of the Faculty of the Theological Seminary at Gettysburg, from 1826-'64, the Rev. Samuel Simon Schmucker, D.D.

March 17. The school-children's examination was held, in two sessions. Their parents, among whom there were a number of Catholic friends who sent their children to our school, attended it with pleasure.

March 18. Congregation Council decided that a new fence should be made around the church lot and the garden, a paling fence in front and a post and rail fence on the sloping side. The subscription list for the pastor's salary was to be revised annually, so that whatever might have been lost by deaths or otherwise could be made up by other subscribers.

April 13. At the express invitation of the Lutheran and Reformed ministers Grub and Bosler, Bro. and Sr. Kluge went to Apple's church, where the corner-stone of a new Lutheran and Reformed church was to be laid. Many people had assembled, and at the request of the ministers, Bro. Kluge preached the opening sermon. It was a very cold day, and the whole service had to be held outside of the old, dilapidated church, which had stood for sixty-one years, having been built in 1765. The ministers present were all very cordial in their intercourse with Bro. Kluge, and invited him to preach in their churches whenever he could conveniently do so.

April 18. A fire broke out in the woods on the mountains, started by a pile of coals. A very high wind was blowing, and the fire continued to rage on the two following days, although our brethren and all in the neighborhood hastened to the spot to check the conflagration, which could not be done until the greater part of the wood that had been cut and corded, about 3000 cords belonging to the Furnace, and many thousands of fence-rails and a lot of bark for the tanners, had been consumed, causing a loss of four or five thousand dollars.

July 4 (Tuesday). In the evening a solemn Jubilee service was held in commemoration of the *Fiftieth Anniversary of the Declaration of the Independence of the United States of America.* After an anthem by the choir, and the hymns of praise and thanksgiving by the congregation, an appropriate address was delivered, followed by a prayer. When the people came out of the church they found a pyramid erected on the lawn, on which there were fifty burning candles, and before it stood the trombonists, who played several tunes, after which Sister Kluge, with her choir-singers, sang a psalm of praise and some hymns on the church-steeple, all of which had a beautiful effect, and the most solemn stillness and order prevailed.

September 26-October 9. The congregation received an official visit from Bishop Charles G. Hueffel.

October 28. Having received a pressing request and invitation, Bro. and Sr. Kluge went with the trombonists and the other musicians to the dedication of a Lutheran and Reformed church "eighteen miles from here." (The location is not given.) Services were held on the two following days also. Two Lu-

theran and two Reformed ministers were present. Bro. Kluge preached the first sermon. After the services were over, some of the people followed him to his lodging-place, three miles distant, and begged him for another address.

November 12. The new Apple's church was dedicated. "All of us were invited," says the Diary. At the express wish of the minister and congregation, Bro. Kluge preached the German sermon. A large number of people attended the services. At the close of 1826 the Graceham congregation numbered 338 members, of which number 169 were children.

1827.—February 19. The Committee resolved to have the church window-shutters painted green. Also that curtains might be bought for the school-room.

June 30. The Rev. Samuel Reinke and Mrs. Reinke, with their little son Amadeus, accompanied by Bro. Lichtenthaeler, arrived from Lititz, and Bro. and Sr. Reinke had the pleasure of receiving their little Edwin from his foster-parents, Bro. and Sr. Kluge.*

July 1 (Sunday). Bro. Kluge preached his farewell sermon, and Bro. Reinke was introduced to the congregation as his successor in the pastorate.

July 3. Bro. and Sr. Kluge, with Bro. Lichtenthaeler, set out for York, Pa. The Committee accepted the offer of the York Committee, to pay the freight on Bro. Kluge's goods to York if the Graceham Committee would pay the freight on Bro. Reinke's to Graceham.

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*Both of these little boys, Amadeus A. and Edwin E. Reinke, lived to become ministers of our Church, as did a younger son, Clement L., the latter now residing, as a retired Bishop, at Gnadenhuetten, Ohio. Their father, the Rev. Samuel Reinke, was consecrated Bishop in 1858, thirty-one years after he became pastor of the Graceham congregation. The Rev. Amadeus A. Reinke, who was the pastor of this congregation from September, 1849, to September, 1854, was consecrated Bishop in 1870, and the Rev. Clement L., who was born at Graceham during the pastorate of his father, was consecrated Bishop in 1888. The Rev. Edwin E. served as pastor in sevreal of our congregations, and then went as a missionary to the West Indies, and became Superintendent of the mission on the island of Jamaica. Thus we have the unusual circumstance of a father and his three sons all in the ministry, and of the father and two of his sons becoming Bishops of our Church.

September 1. The brethren Benjamin Siess, Jacob Gernand, Christian Harbaugh, Jr., and Christian Eigenbrod were elected as a new Committee. As the spring at the church needed improving, the Committee resolved that Bro. Jacob Siess, if his circumstances permitted, should dig and wall a caldron-shaped basin for the water. A subscription for the salary of the new pastor was made, and also one for the purchase of a horse for his use, "as without one he cannot serve the neighborhood properly."

October 8. The Committee resolved that the festivals of August 13 and 19, September 7 and October 8, should, in future, be held on the nearest Sunday. The single brethren and single sisters might have their festivals on the days appointed for them, if they chose. This resolution was carried out only in part during the following year. The choir-festivals were still held on whichever day of the week they occurred. The Committee also resolved that non-members should be allowed to bury their dead in our cemetery, "provided they pay in cash, before the grave is made, $2 for a child under twelve years of age, $3 for a person 12 to 18 years of age, $4 for a person 18 to 100 years."

November 18 (Sunday). In the afternoon a "free" Sunday School was commenced, with 13 teachers and 36 scholars. On the next Sunday there were 67 scholars. This school was probably discontinued later, the Sunday School as now constituted having been commenced in 1839.

November 21. Bro. Daniel Weller sent a number of shade trees, which were planted before the church and parsonage by the brethren J. Gernand, Buchmeier and Christ. Probably these were the trees two stumps of which are still visible on the south side of the church.

December 29. Bro. Reinke rode to the mountain valley and lodged at the house of Capt. Smith, a Lutheran, and in the evening kept a meeting in his house. In this year preaching in the English language every other Sunday was begun at the Furnace, chiefly for the sake of the employees, the majority of whom were negroes who had no other opportunity to hear the gospel. At the close of this year there were 341 members of the Graceham congregation, 148 being children.

1828.—February 23. The Congregation Council resolved to build a new spring-house, of stone, 12 feet square and 7 feet high, and to defray the cost by a voluntary subscription. The twelve brethren present subscribed $21, and Bro. J. Gernand undertook to see those absent and solicit contributions. This spring-house, the one still standing, was built during the ensuing months, as on June 1 the brethren were to come the next Saturday "to clear up the ground around the new spring-house."

April 21. Bro. Reinke went with Mr. Herman (or Harman) to keep, at his request, the funeral of a Mr. Brown, who had died suddenly at his tavern beyond Harman's Gap. On their way back to Graceham Mr. Herman dug up some young spruce trees, which were planted in the yard.

June 1. A subscription was opened to pay for the church shutters. Those present in Congregation Council subscribed about $20.

October 26. In view of the expected visit of Bishop Anders Congregation Council resolved (1) That there should be a love-feast for the adult members; (2) That, as customary, the members would assist the pastor in boarding and lodging the visitors; (3) To provide beforehand for their traveling-expenses, a subscription was opened and $3.75 paid in. At the close of 1828 there were 373 members, 162 being children.

1829.—January 1. Congregation Council resolved that at the close of the Sunday services a collection should be taken up, as customary in other churches, in order gradually to pay off the remaining debt on the church, including the cost of the shutters and the smaller expenses hitherto paid out of the treasury. To obtain this object more fully it was resolved to open a subscription at once among the eighteen brethren present, who would engage to pay quarterly for the above purpose as much as they had subscribed. The chairman would keep an account of the receipts and disbursements, and solicit contributions from those absent.

January 25. Congregation Council resolved that, "in accordance with the wish of several residents of the village, steps should be taken to secure a road, as straight as possible, and such as the law requires, from the beginning of the village as far as neighbor Head's." As he and neighbor Fahs were willing

THE OLD SPRING-HOUSE.

to grant the right of way through their land, the congregation would do the same through one of its lots. This was the road that passes south of the church and parsonage, across the hollow and up the opposite hill, as far as the farm-house now (1912) owned by Mr. Ulysses Smith, in 1829 by Capt. Head, and later by Mr. Joshua Martin. We know this to be the case, as this "neighbor Fahs'" land joined the church and parsonage lot. At Capt. Head's, this new road joined the public road running south of the Graceham lots on the south side of the street.* This public road on the south of the lots was given up before 1842, as in that year the Committee sold a part of it to Bro. Parmenio Harry, that part of the "county road" then, as before the road was made (in 1783) belonging to the congregation.

June 14. It was resolved by Congregation Council to divide the large field next to the cemetery, standing in clover, into lots, and to sell the clover to the highest bidder on Wednesday, the 17th.

August 29. The brethren Benjamin Siess, John Schmitt, William Creager and J. Gernand were elected as a new Committee.

October 8. It was thought necessary to procure a new bier, and $3 were subscribed towards it. Mr. Brian, having requested that the preaching at the Furnace, which had been held on Sunday afternoons, be held in the morning, and the service at Graceham in the afternoon, some were at first in favor of the change, but it was finally negatived.

1830.—August 13. Congregation Council resolved to carry out the proposition of the Committee to lay off in lots the two large fields belonging to the congregation and to rent them to residents of the village for cultivation. The Committee was to come to an understanding with those who take the lots as to the size and rent, and to report to Congregation Council, whose ratification of the agreement would be necessary to make the contract binding.

September 7. The terms proposed by the Committee with reference to the lots in the two large fields were accepted by the Congregation Council, viz., "(1) Those who take the lots of

*Since that time the public road has passed through Graceham, as it now does.

the upper field shall pay $1.50 per acre annual rent, and those who take the lower field, $2.00 per acre. (2) On these conditions they shall have the lots for five years, and if they cultivate the lots properly shall have the refusal of them for another term. (3) The congregation will provide the fence-rails, and the lot renters will repair the outside fences and bear all expense of the inside fences. (4) The first year of rent shall begin with October 1 of this year, and the congregation will, until then, care for the repairing of the outside fences." These fields, it seems, contained 14 acres, 81 perches, which were divided as follows:

Jacob Hammer's lot, 4 acres 25¼ perches, @ $1.50 per acre, $6.94½.

John Meffert's lot, 2 acres 13½ perches, @ $1.50 per acre, $3.50.

Henry Buchmeyer's lot, 2 acres 3¾ perches, @ $1.50 per acre, $3.14.

John Schmitt's lot, 6 acres 38½ perches, @ $2 per acre, $13.92½.

1831.—February 12. There was an almost total eclipse of the sun, which could only be observed for a short time, as clouds obscured the view.

March 26. The brethren repaired the path to the cemetery, and the graves in the cemetery, and planted fourteen trees in it.

August 29. The accounts were examined, and also the receipts and disbursements for the recently-purchased lamps and the porch at the parsonage. The brethren Benjamin Siess, John Schmitt, Daniel Weller and Frederick Weller were elected as a new Committee. As usual, these brethren divided the duties of the Committee among themselves, Bro. Siess being Overseer of Buildings, Bro. Schmitt Collector or Steward, Bro. D. Weller Overseer of Fields and Bro. Frederick Weller Fuel Curator. The brethren Siess, Schmitt and Frederick Weller were also named as Trustees.

September 2. The Committee resolved that to protect the foundation-wall of the church from the rain that falls from the roof, the gutters that have been washed out shall be repaired and paved with flag-stones. Hauling to be paid for out of the church-treasury; the rest of the work to be done by the brethren.

Also that two new gates be made on the path to the cemetery.

1832.—In July the church-steeple was given a new coat of paint.

August 29. The Committee resolved to make new frames for four windows in the parsonage, and to repair the others, and also the yard gates. The school-teacher was told that the key to the school-room must be left with the pastor when there is no school. There was an epidemic of cholera this year in Western Europe and also in this country, but only one person in this neighborhood was attacked by the disease, and he recovered.

November 4. It was proposed by the pastor and accepted by the Congregation Council that two afternoon preachings every month be held in the English language, partly to give our young people an opportunity to hear the Word of God, and partly to gratify the often-expressed wish of our English neighbors. As the pastor would be obliged to give up the preaching at Brian's Furnace, which generally brought him $30-$40 a year, Congregation Council resolved that as a reasonable indemnification the pastor should receive $30 a year in addition to the regular salary; this amount to be taken from the collections in church, and if the amount collected was not sufficient, the church treasury should supply the balance. If there should be a surplus it would be put in the treasury. The German preaching in the morning would continue.

November 15. The Day of Thanksgiving and Prayer appointed by the Governor was observed. The school-teacher, Bro. Parmenio Harry, was notified that, after the windows in the school-room had been thoroughly repaired, it would be his duty to see that those children who break them pay for the repairs.

November 18. Bro. Reinke preached for the last time at the Furnace. The attendance had been poor for some time. At the close of this year there were 380 members of this congregation—the highest number attained in its history—of whom 163 were children.

1833.—On Sunday, February 10, Bro. Reinke preached in German at Sabillasville in the morning, and English in Eyler's school-house, three miles beyond Sabillasville in the afternoon.

During the winter of 1832-'33 scarlet-fever prevailed among the children, proving fatal in many cases.

March 5. The funeral of Joseph Wilhide, son of Frederic and Catharine Wilhide, m. n. Peitzel, was held. The interment took place in the outside cemetery, near our church. (This cemetery was on the land bought by Adam Kamp, in 1771, from Henry Peitzel, one-half acre of which the latter bought back from Adam Kamp's son John, in 1784. (See May 17, 1786.)

April 5. Congregation Council resolved, in compliance with the wish of the trombonists, that those who wish to have the trombones used at funerals in their families, should notify the sacristans for the week, who should then provide wine and cake for at least twenty-five cents, at the cost of the family. As the wood-and-wagon shed at the parsonage was very dilapidated, Congregation Council resolved that a new one, 22x11 feet, should be built, the Committee to employ a carpenter on the best terms possible, who should render to Congregation Council an account of the expenses, which would be paid by subscription. Bro. Parmenio Harry's offer to buy the large lot consisting of three building lots next to his tavern could not be accepted, as they could only be granted to those who proposed to build on them.

August 28. Sr. Frederica Hueffel (a daughter of Bishop Hueffel) and the sisters Sarah and M. Sophia Lichtenthaeler, teachers in the Young Ladies' Seminary at Lititz, who had been visiting Bro. Reinke's, returned to Lititz. (M. Sophia Lichtenthaeler was the writer's mother, married to Rev. L. F. Oerter in 1835.)

August 29. The brethren Benjamin Siess, Jacob Gernand, Christian Herbach and Elias Weller were elected a new Committee, the first three being also the Trustees of the congregation.

October 25. An Episcopal church, which received the name Harriet Chapel was dedicated at Brian's Iron Works (Furnace) by Bishop Stone. An Episcopal clergyman was to conduct services there every other Sunday. Bro. Reinke led the singing, and dined with the company at Mr. Brian's. He had preached there for about four years until November of last year.

November 13. Bro. Reinke writes: "I was awakened very early by a messenger with the request that I would visit a young man, Jacob Zimmerman, who was sick unto death with scarlet fever, on Hunting Creek. Before I was ready to start we saw, as did many others in the neighborhood, an unusual and splendid natural phenomenon. Many thousand fiery shooting-stars fell from the zenith towards the earth, just as when very large single snow-flakes fall, but with this difference that the most of them had brightly shining trails of light, which sometimes resembled distant lightning. At midnight, before the shooting-stars fell, the upper part of the firmament was said to have been like a fiery carpet. Some persons later saw a fiery serpent which finally changed into a large ball." This was one of the specially grand displays of shooting-stars or meteors, which occur as a rule every 33¼ years. There had been one also, however, in 1832, and one 33 years before that, in 1799. The next one to that seen here in 1833 occurred in 1866, and was a very fine display, seen in various parts of the world. The one recorded by Bro. Reinke is the only one mentioned in the Diary.

1834.—August 3. Congregation Council decided that at funerals only the liturgy should be prayed and one or more verses be sung at the grave, without waiting for the grave to be closed. At the close of this year there were 336 members, 144 being children.

1835.—January 1. The Reformed minister, Rev. John Wm. Hofmeier, preached the New Year sermon in our church, attended by many of his members at Apple's church. He also, with his wife, attended the lovefeast, in which, after a short address, the Memorabilia of the previous year were read, and then an earnest pastoral letter from the Provincial Helpers' Conference to this congregation, after which there was a meeting of the Congregation Council.

January 7. The new Centre School-house, 1½ miles from here, was dedicated. Pastor Hofmeier conducted the service in the English language and Bro. Reinke preached a German sermon. Preaching services and Bible lectures were held by the Graceham ministers in this school-house for a number of years.

March 23. "As our grave-digger, Bro. Hummerich, is moving away, the Committee decided to ask Bro. Meffert to accept this office again."

August 9. The new Lutheran and Reformed union church at Creagerstown was dedicated. Two Lutheran and two Reformed ministers were present. Bro. Reinke also took part in the services.

August 19. Bro. Reinke informed the Committee that he had received and accepted a call to our congregation at Lancaster, Pa., and that the Rev. Samuel R. Huebner, pastor at Gnadenhuetten, O., had been called as his successor. The Committee did not hesitate to accept Bro. Huebner, especially as his appointment had been confirmed by the Lot.

August 29. Congregation Council was informed that the Committee had approved of the change in the pastorate. The brethren John Boller, Jacob Gernand, Elias Weller, Sr., and Christian Herbach, Jr., were elected as a new Committee, the first three being also the Trustees of the congregation.

November 1. "The officers of Apple's church having borrowed our brass pulpit lamps, and offered to buy them, they were informed that the congregation was willing to loan them the lamps as long as they were not needed here, but could not sell them, as they were presented to the congregation by some friends in Hagerstown. Inasmuch as the Provincial Helpers' Conference had issued a circular letter to the congregations, admonishing them to show more earnestness and zeal in providing for the support of their ministers, and as the Committee felt most deeply their obligation in the matter, the pastor, as chairman of the Committee, laid the matter before the Congregation Council, and inquired whether it would authorize the collection by a legal process of such arrears of contributions as had been repeatedly in vain brought to the notice of members; to which Congregation Council, by a majority of votes, assented. A subscription for Bro. Huebner was at once started, and amounted in part to $53.50.

November 15. The Rev. Samuel R. Huebner arrived, after a fourteen days' journey, from Gnadenhuetten, O. On Sunday, the 22d, Bro. Reinke preached his farewell sermon, and in the afternoon the usual "farewell and welcome" lovefeast was held.

Monday, the 23d, Bro. Reinke's started on their journey to Lancaster. Sunday, the 29th, Bro. Huebner preached his introductory sermon at Graceham in the German language, and at Sabillasville on Sunday, December 13, English in the morning and German in the afternoon. During his pastorate he continued the preaching at Sabillasville once a month, and also preaching and Bible-lectures at the Centre School-house, English and German at both places, the Bible-lectures on Wednesday evenings.

December 14, 1835, is the date on a plat of the present road from Graceham to Creagerstown, which was surveyed and laid down by Jacob Firor. The first two-thirds or three-quarters of a mile out from Graceham had been a private road, which was now opened on the lines of Wm. Boller, Sr., Isaac Hankey, Sr., Elias Weller and Margaret Harry. The remaining part of the road, the entire length of which the survey made 690.3 perches, or 2 1/6 miles (nearly) passed through the lands of the Kuhns heirs, on the lines of said Boller and Kuhns, on the land of said Kuhns, on the lands of the heirs of Jacob Holtzman and of John Wickham, and then entered Creagerstown. Members at the close of 1835, 340, 146 being children.

1837.—August 29. The brethren John Schmitt, Daniel Weller, John Siess and Frederic Weller were elected as a new Committee. They met September 7, and organized as usual, the pastor being chairman ex-officio, John Schmitt, Field Overseer; D. Weller, Collector; John Siess, Fuel Curator; F. Weller, Building Overseer.

Members at the close of the year, 357, 157 being children.

1838.—September 2. Bro. Meffert's having resigned as sacristans and he as grave-digger, Bro. and Sr. Benjamin Siess accepted the office of sacristans and Bro. John Weller that of grave-digger.

September 9. As according to the new law a school-house was to be built for a free school, and as by a majority of votes the site for the same was directed to be on our land, viz., on the triangular lot behind the tavern, the Congregation Council resolved that the Graceham Trustees should negotiate with the school trustees, and sell them the required ground from the farther corner of said lot, for the price they should agree on.

September 30. Congregation Council resolved not to grant our school-room for the use of the free school.

October 14. Our school-teacher, Mr. Burns, applied and was allowed to keep school in our school-room for another quarter, or until the free (public) school should open. At this time it appears that the school-teachers were engaged for one-quarter of a year at a time, as was the case with Edw. Norris in 1836, Parmenio Harry in 1837 and Lewis Blair in 1838.

Members at close of this year, 355; 147 being children.

1839.—January 1. It was proposed to open a Sunday School in the spring of this year, but the matter was postponed.

March 22. It was resolved to open a Sunday School on April 19, at 1 P.M.

March 31. Bro. Huebner informed the Committee that he had accepted a call to Friedberg, N. C., and that the Rev. Ambrose Rondthaler had accepted a call as his successor. In June Bro. Ambrose Rondthaler arrived at Graceham.

June 9. It was resolved to have English and German preaching alternately at Graceham.

June 23. Congregation Council appraised the corner lot at the north-east corner of Main Street and the road to Apple's church at $130, as two persons had offered to buy it, and resolved to sell the lot to any one who would build a house on it one year from the time of purchase.

October 18. It was resolved to pray the English church litany before the English preaching.

1854.—The Committee resolved to give notice that the bell would in future be tolled on receiving intelligence of the death of any member of the congregation.

June 5. Congregation Council elected the brethren John Siess, John Creager, Daniel Wilhide and Bernard Colliflower as a new Committee. The first two and the fourth, having the highest number of votes, became the Trustees. The brethren J. Creager, Eli Weller and B. Colliflower were elected Sextons.

N.B.—There are no Diaries in the archives at Graceham for the years 1840-1858, and no Minutes of the meetings of Comm. and C. C. from 1843-1853. These years are therefore a blank in this history of the Graceham congregation.

August 4. Bro. Reinke (Amadeus) informed the Committee that he had received and accepted a call to the congregation on Staten Island, and, on behalf of the Provincial Elders' Conference proposed the Rev. Benjamin Ricksecker as the new minister, who was accepted by the Committee.

September 4. Bro. Ricksecker met with the Committee. Having understood that the Church Litany was not used, he informed the brethren that he intended to introduce it again, to which there was no objection.

October 2. Candles being needed for the church, the Committee decided to buy tallow and have them made.

October 20. The Committee requested Bro. Creager to buy several pairs of snuffers for the use of the church.

November 27. The Committee requested Bro. Colliflower to get his brother (Michael) to glaze the windows in the parsonage, and to mend the gate, also to caulk the floor of the steeple, as it leaked.

1855.—The erection of a new pulpit and the necessity of another stove for the church were considered by the Committee and referred to the Congregation Council; but Bro. James Creager was requested to make a plan for the pulpit and an estimate of the cost of one like that of the Methodist church in Mechanicstown. As the floor of the church-steeple leaked badly, endangering the ceiling of the church, it was decided to have it covered with tin as soon as possible. Application having been made for the violoncello belonging to the church it was agreed to sell it for $3.

September 1. The carpenter who built the Methodist pulpit at Mechanicstown thought that one on the same plan could be made for $50. The tinsmith estimated the cost of tinning the floor of the church-steeple at $12.

September 9. The Congregation Council agreed to try to raise the amounts for a new pulpit and stove, and for the tinning of the steeple-floor, and that subscriptions be at once commenced for each purpose separately.

October 1. The Committee decided that only carpenters who were members of our church should be employed to make the new pulpit, and should be requested to send in sealed proposals by the next meeting of the Committee.

October 15. Some dissatisfaction prevailing as to the use of the Church Litany, the Congregation Council decided that it should be used only once a month.

October 30. Proposals for building the new pulpit were submitted to the Committee. Bro. Michael Colliflower offered to do the work and find all the materials for $39. Bro. Jeremiah Harbaugh for $45. Bro. Colliflower's bid was accepted.

November 26. Bro. Gernand was requested to get some lamps for the pulpit. Bro. Creager presented to the Committee the bill for the tinning of the steeple-floor, which was settled. It was thought to be time to collect the subscriptions for it.

December 26. The Committee agreed to invite the neighboring ministers to participate in the consecration of the new pulpit; and that if none of our own ministers should be present, to tender the keeping of the service to the Rev. Mr. Anderson, the Lutheran minister at Apple's church. The sisters were to be encouraged to raise a subscription for carpeting the new pulpit and platform.

THE DEDICATION OF THE NEW PULPIT, SUNDAY, JANUARY 13, 1856.

(Extract of a letter to *The Moravian*, giving an account of the visit to Graceham on this occasion of the Rev. L. F. Kampmann and the Rev. F. F. Hagen.)

"On invitation of the pastor (Bro. Ricksecker) and the Committee to attend the dedication of a new pulpit lately erected in the church at Graceham, we set out from York on Friday, January 11, 1856, and reached Hanover about nightfall. We there found two young brethren from Graceham, Bro. Siess and Bro. Gernand, who took us in a couple of neat and comfortable basket-sleighs, at a lively rate, the roads being in excellent sleighing order, and the horses, especially Barney, the Graceham minister's horse, in capital traveling plight, to Littlestown. Our first care after being warmed was supper, which we took with much relish, and, after a good night's rest, the next morning sped on across the Manocacy, through Emmitsburg, towards Graceham (say about 24 miles) where we arrived about 2 P.M. in the midst of a fearful snow-storm.

"We found Bro. and Sr. Ricksecker, with their children, all well and happy. Bro. Wm. Eberman, from Lancaster, was also

there, and several Committee brethren and some sisters, with whom we spent some time in conversation, and then closed the day by uniting in song and prayer. We then retired to rest and slept in comfort and safety, while all the night long, as on the day before, it stormed and sleeted and rained and froze, rendering for our people the access to the church on the following day very difficult. But as Sunday came and the hour for worship, the people also came—very numerously indeed. At 11 A.M. the church being well filled, the services commenced. A hymn tune was first performed on four trombones. The congregation then sang a hymn, after which, the congregation kneeling, Bro. Hagen offered up prayer, dedicating the new pulpit to God, and beseeching Him to own and bless the Word which was hereafter to be preached therein. After the choir had sung an anthem Bro. Hagen preached the first sermon from the words: 'The kingdom of God is not in *word*, but in *power* (1 Cor. 4:20). We were pleased to observe the solemn attention of the audience. Bro. Kampmann then prayed. During the singing by the choir which followed a collection was taken up. A hymn of praise having been sung by the congregation, the service was closed with the benediction.

"In the evening, at 7 o'clock, the congregation again met, and Bro. Kampmann conducted the services. They were opened, as usual, by singing and prayer. Bro. Kampmann then preached, fully and impressively on the words: 'The glory of the Lord filled the house' (2 Chron. 5:4). The deepest attention prevailed, and it was plainly evident that the audience was deeply interested in the words of our brother. After prayer by Bro. Hagen the services were closed in the usual manner.

"On Monday, the 14th, by request, we again held services in the church. A goodly number having assembled, Bro. Hagen preached on the doctrinal text of the day: 'He that cometh after me is mightier than I—and He shall baptize you with the Holy Ghost and with fire.' (Matt. 3:2.) In the afternoon, at the instance of Bro. Ricksecker, we visited various families, and were made to feel that there exists among this dear flock a spirit of fervent devotion to the Saviour and to His Church.

"In the evening the congregation once more assembled. Bro. Kampmann preached from the words: 'From the days of John

the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force' (Matt. 11:12), urging upon his hearers the necessity of *earnestness* in the cause of religion. Bro. Hagen having spoken a few words, Bro. Ricksecker, the pastor, made a warm and earnest appeal to the congregation, and called upon all to covenant together to follow Christ faithfully unto death. A hymn of praise, a prayer and the benediction formed the close of our happy meeting.

"We will ever remember, with gratitude to God, the blessings which we enjoyed on this occasion. And may the Lord abundantly bless and prosper this church, and His faithful and devoted servant and handmaid who minister there in holy things.

"The church at Graceham, at the close of 1855, consisted of 86 communicants, 50 non-communicants, and 58 children, in all 194 souls."

1856.—January 21. The brethren M. Colliflower and J. Harbaugh presented to the Committee their bills for constructing the new pulpit. Several extra charges being made for things not mentioned in the contract, a final settlement was made for $41.25. Settlement was also made with Bro. Gernand for the carpet of the pulpit, which he, by request, had bought in Frederick.

1857.—January 17. The Congregation Council decided unanimously that the land owned by the congregation should not be sold, but be laid off in lots and rented, and that five members should be elected by ballot as agents, to lay off the land and appraise each lot, which was done.

October 27. Instead of candles, the Committee proposed to get fluid lamps for the church, as being cheaper.

THE CENTENNIAL YEAR.

1858.—July 4. Congregation Council met to determine about proposed repairs to the church. Bro. Ricksecker had made some inquiry as to the probable cost of having the interior of the church painted, but this not being satisfactory to the brethren, it was after consultation agreed that the Committee inquire of painters the cost of frescoing and painting, getting proper estimates.

July 5. After conversation in the Committee on painting or frescoing the church, it was agreed to take the measurement at once, which having been done, it was agreed that Bro. Ricksecker and Bro. Gernand should write and get estimates for painting and also for frescoing the church by the job, giving all the measurements. Bro. Ricksecker and Bro. Gernand agreed to meet the next morning, as no time was to be lost.

July 25. The Committee reported to Congregation Council a letter written to a painter in Baltimore, but the answer was not satisfactory. Bro. Gernand stated that he had found a painter in Frederick, who was well recommended, and who intimated that if he saw the building he could make a contract for the job. The subscription list in Bro. Gernand's hands amounted to $140.25. The Frederick painter having been sent for, met the Committee and a contract was made with him.

THE CENTENNIAL CELEBRATION.

OCTOBER 8, 9, AND 10, 1858.

The Committee having resolved to invite some of our ministers to participate in the celebration of the one-hundredth anniversary of the organization of Graceham congregation on October 8, 1758, special invitations were sent to the Rt. Rev. Samuel Reinke, of Lititz, pastor of this congregation, 1827-1835, to the Rev. Amadeus A. Reinke, of New Dorp, Staten Island, pastor here 1849-1854; to the Rev. Joseph Kummer, of Lancaster, the Rev. Henry A. Shultz, of Bethlehem, and the Rev. Francis F. Hagen, of York, Pa., and to the brethren of the Provincial Elders' Conference, then consisting of the Rt. Rev. Peter Wolle, the Rt. Rev. John C. Jacobson, and the Rev. Philip H. Goepp. In reply to the invitation the brethren Shultz and Kummer wrote that they would not be able to attend the celebration. The Bishops Wolle and Reinke and the brethren Hagen and A. Reinke were met at Emmitsburg by the brethren John and William Boller with carriages, and were brought to Graceham on Thursday, October 7.

After returning to York, Bro. Hagen sent to *The Moravian* the following letter, giving an interesting account of the celebration:

"York, October 16, 1858.

"Dear Brother: I have just returned from an interesting visit to the Church at Graceham, where, on the 8th, 9th, and 10th instant a Centennial Jubilee was duly celebrated, and subsequently protracted by a series of daily religious services up to the date of this letter.

"After parting from you and the other brethren on the 6th instant (the day after the laying of the corner-stone for the new church at Lebanon) Bishop Wolle and myself left that beautiful and interesting place at 11:30 A.M., and after a short stay at Harrisburg, reached York at 3:30 P.M., where we found Bishop Reinke and consort, who had arrived from Lititz the day before, being also on their way to the jubilee at Graceham. The next day at 10 A.M., we all repaired to the railroad station, where, to our surprise and joy, we were joined by the Rev. Amadeus Reinke from Staten Island, who was also on his way to Graceham. We went as far as Littlestown (via Hanover) by railroad, and having partaken of a savory meal, we proceeded per stage to Emmitsburg, and were thence transported to Graceham in two private conveyances which were in waiting for us.

"During the latter stage of our journey I learned from one of the Graceham brethren that for the last two weeks an unusual degree of interest in the subject of religion had prevailed among the community around Graceham. Greatly encouraged by this cheering intelligence, and with happy anticipations of a blessed Centennial Jubilee, we reached Graceham about nightfall.

"A number of people had already assembled for a meeting of prayer in the lecture-room of the parsonage, by way of closing the expiring century of Graceham's existence as a church. Bishop Reinke presided at this solemn service, and delivered a brief address, whereupon Bro. A. A. Reinke followed in prayer. Both of these brethren had formerly been pastors of this charge, the latter having been the immediate predecessor of the present incumbent, the Rev. Benjamin Ricksecker, formerly a missionary in the West Indies.

"On Friday morning, the 8th, the church was opened for the centennial celebration. We were all agreeably struck with the improved appearance of this sanctuary, which had just been thoroughly refitted through the devoted exertions of the pastor

in charge and the labor and liberality of the members. Some, even, who are not connected with the church, especially among the female portion of the community, took a lively interest in the matter, and rendered valuable assistance. Having seen in the *Maryland Union*, printed in Frederick City, a description of the church in its present renovated state, I will here insert it for the information of your readers:

" 'The interior of the church is painted in water-proof fresco by Mr. Tetherly, of Frederick City, in the most satisfactory manner, and is as durable as the plaster on which it is painted. The ceiling is ornamented with a richly-painted center-piece, and the remainder is divided into twenty-four panels with tracery mouldings, the panels being ultra-marine blue. A heavy, richly-worked cornice with choice designs in the frieze, is supported by twenty-four floriated pilasters, the spaces between which contain sunken panels, the one back of the pulpit containing the representation of a dove surrounded by clouds, and from which rays of light are thrown on the open Bible, the two tables of stone and a chalice. The pulpit is made to look like marble, and the rest of the woodwork is in colors to correspond with the fresco work. The whole forms a chaste and beautiful appearance, which surprises all who see it, and reflects great credit on the enterprise of the Trustees, the liberality of the members and others who have freely contributed to defray the expense, and the painter who designed and executed the work.'

"All this was accomplished at the moderate expense of about $250.

"The solemnities of the first day were opened at 9 A.M. by a choral executed on four trombones. Bishop Wolle conducted the services by delivering a brief and affecting address, and offered up prayer and supplication, in which many a full and overflowing heart among the assembled multitude devoutly joined. At 10 o'clock Bishop Reinke preached an able and stirring discourse to a large and attentive audience. I would here mention that these services and those of the following two days were agreeably enlivened by various anthems which were well sung by the Graceham choir under the direction of the pastor and the efficient co-operation of the faithful organist, Bro. E. Siess. In

the afternoon there was no public service in the church. The visiting brethren accordingly spent the time in calling on the members in their dwellings, while I remained in the parsonage in order to prepare for the evening sermon.

"At 7 P.M. we re-entered the church and found it well filled with hearers. My subject was 'The Day of Salvation,' founded on 2 Cor. 6:4. At the close of the service, according to previous agreement with my ministerial brethren, I invited such to remain in the church who were under concern for their soul's salvation, and desired further aid and direction at our hands. A goodly number came forward, who, when they had been specially instructed and encouraged, were commended to God in prayer. Thus ended the first day of solemn worship, leaving the heart deeply impressed with the joyful conviction that the Lord was in the midst of us.

"On Saturday morning, the second day, before the services commenced several anxious souls called at the parsonage to converse with us on their spiritual state. At 10 o'clock Bishop Wolle preached on the words, 'Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else' (Isa. 45:22). As this precious gospel dropped from the lips of the venerable brother it might well be said of the congregation that sat under his voice, 'Blessed is the people that know the joyful sound.' In the afternoon a prayer-meeting was held in the church, in which several brethren took active part. I improved the occasion to urge upon the members the matter of family prayer. Several have since commenced this important duty. In the evening a very large concourse of people crowded the church and were addressed by Rev. Amadeus Reinke in an interesting and elaborate discourse on the words, 'Ask now of the days that are past' (Deut. 4:32). His remarks were listened to with marked attention, and no doubt produced a pleasing effect on many a hearer. After the service was ended, some of us spent a short and blessed season in singing and prayer, interceding before the Lord on behalf of several penitent souls.

"Sunday, the 10th, the third day of the celebration, was a bright and beautiful day of the Lord. The church was again crowded to the utmost. At 10 A.M. I spoke on the New Birth, from John 3:7. There is reason to believe that the Word of

God did not, on this occasion, return unto Him void. After a short recess many members and friends of the church assembled together, and in Christian fellowship partook of a lovefeast. Bishop Reinke presided. During the course of the service he communicated an account of the origin and subsequent history of this church. Immediately after this delightful occasion the Holy Supper was administered by Bishop Wolle. It was a season of great blessing and comfort to many hearts. Both during and after the service it seemed as though all were melted together before the Lord under the mighty influence of divine love. In the evening Bro. A. Reinke preached on the words, 'O satisfy us early with thy mercy, that we may rejoice and be glad all our days' (Ps. 94:14). After he had closed Bro. Ricksecker followed in a feeling and appropriate address, whereupon the festivities of the day were closed with hymns of praise and thanksgiving.

"Although these three days embraced the celebration proper of the Centenary, yet, at the urgent request of members, it was deemed necessary to protract our meetings a few days longer. Accordingly, on Monday morning and afternoon a special meeting was held for anxious inquirers, of whom there was a considerable number. A similar meeting was held on Tuesday afternoon. During my intercourse with these souls I ascertained from time to time that several of them had been awakened, and had found peace in believing during these days, and that believers had been greatly built up in their faith. Sermons were delivered three evenings in succession. On Tuesday, by Bro. A. Reinke, on Luke 19:5-6, and on Monday and Wednesday by myself, on John 14:7-11, and on 1 Thess. 5:19, 'Quench not the Spirit.' At the close of the last service, on Wednesday night, several persons applied for admission to church-membership.

"We all left Graceham, the Bishops Wolle and Reinke on Tuesday, Bro. A. Reinke on Wednesday, and myself on Thursday, with feelings of devout gratitude to God for the rich blessings vouchsafed to this church and to ourselves during these remarkable days. Oh, that the new life which so hopefully dawned upon this people might grow, extend and deepen from day to day, so that both pastor and flock may rejoice together in the love of God in Christ!

"I might yet say many more things concerning the events of these days, but it is enough that they are known to the Lord. Much, too, might be said of the kindness shown by the worthy pastor and his family, and by the members during our domiciliary visits among them, and also concerning the pleasant time which Bro. A. Reinke and myself spent in our place of lodging near the parsonage, a veritable Bethany, where a brother and two sisters dwell together like Lazarus, Martha and Mary, with Jesus in their midst, but time and space do not admit. Suffice it to say that the occasion was a jubilee indeed, and afforded to many a soul a rich antepast of those joys which are in reserve for God's people in the world to come, where 'the wicked cease from troubling and the weary are at rest.'

"F. F. Hagen."

At the close of 1858 there were 118 communicant members of the congregation, and a total membership of 210. As there was a total membership of 355 at the close of 1838 there was a loss of 145 members during the twenty years from December, 1838, to December, 1858, and a total loss of 170 members, or almost 50 per cent., from December, 1832, when there were 380 members. This was occasioned, possibly, by revisions of the Catalogue, dismissals to other churches (which had become more numerous) removals, etc., and possibly in part by the increasing prevalence of the English language in the church services, as the Diary for 1860 states that as some of the members understood the German language better than the English, the pastor would preach in that language once in four weeks. In 1838 and later there were English and German services alternately at Graceham, Sabillasville and the Centre School-house, and probably as many German as English services everywhere.

1859.—February 21. The Committee resolved to have the outside of the church painted. As this resolution was repeated September 3, 1860, including the parsonage, the work was probably done in 1860.

June 13. Congregation Council elected the brethren James Creager, Jacob Gernand, Bernard Colliflower and Ephraim Gilbert as the Committee, and B. Colliflower, F. Stauffer, Joshua Gilbert and Wesley Delaplane as Sextons. In July the Rev. Henry C. Bachman succeeded Bro. Ricksecker as pastor.

September 17. A very violent wind and rain-storm blew down the apple-tree at the gable end of the church, and high water washed away the foot-logs across the creeks. Hunting Creek was reported to have risen ten or fifteen feet. In October the pastor, assisted by the Rev. F. F. Hagen, held a series of services which were well attended and blessed to many souls.

1860.—January 1. At 11 A.M. there was preaching, followed by a lovefeast and the Holy Communion, "as usual," the Diary says, but when it became usual to have the Holy Communion on New Year's Day is not known. Up to 1839 there was preaching in the morning and a lovefeast and meeting of the Congregation Council in the afternoon.

April 5 (Maundy Thursday). The reading-lesson for the day was followed by a lovefeast and the Holy Communion, as usual previously and until 1868, when, by a resolution of the Committee, the lovefeast and Communion were transferred to Good Friday, the reason stated being that "we observe the Lord's Supper in remembrance of the death of Jesus, and not of the institution of the sacrament."

May 17 (Ascension Day). At 10 A.M. there was preaching and in the evening prayer-meeting.

May 28 (Whit-Monday). At 9 A.M. the Congregation Council met and elected the brethren James Creager, Bernard Colliflower, John Siess and Jacob Gernand as the Committee, and B. Colliflower, Israel Boller, James Weller and Michael Colliflower as Sextons. James Weller was to bake the lovefeast cakes.

Until 1843, and probably some years later, generally in August or September, four brethren were elected by the Congregation Council as the Committee of the congregation for two years, and the three brethren who had the highest number of votes were the Trustees; but no mention is made of Elders, the entire Committee acting as such. In some year between 1843 and 1854, perhaps, after the General Synod of 1848, or the Provincial Synod of 1849, which introduced various changes in the constitution of the American Province, the term of office of the Committee was changed to one year, and the time for holding the election to Whit-Monday; but as there are no Minutes of Congregation Council on hand for the years 1844-1853, the pre-

cise year in which the change was made cannot be stated. From 1854-1860 four brethren were elected annually on Whit-Monday as the *Committee* and four as *Sextons*. From 1860-1865 four brethren were elected annually as *Trustees* and four as *Sextons*. In the Minutes of Congregation Council for Whit-Monday, 1874, the name *Committee* is changed to "*The Board of Elders and Trustees*," four brethren being elected as such, and four as *Sextons*. As there are no Minutes of Congregation Council on hand for the years 1874-1889, it is uncertain when the present arrangement of separate Boards of Elders and Trustees was introduced. It appears first in the Minutes of the election held May 21, 1890, but may have existed before that date.

August 25. The Sunday School had a feast-day. Religious exercises began at 10 A.M., consisting of singing, prayer, and addresses to the children, teachers and parents, after which sugar-cake and coffee were served to the children, and a collection was taken up which more than covered the cost of the love-feast. Afterwards the children enjoyed themselves in various ways on the large church-lawn.

October 4-13. Bro. Bachman held prayer and inquiry meetings every evening with good attendance and interest. The congregation festival was celebrated on Sunday, the 7th.

October 14. Congregation Council agreed to furnish oats for the minister's horse, each farmer one bushel, and the rest of the male members to cut the firewood gratis. At the close of 1860 the congregation numbered 227 members.

1861.—January 4 (Friday). The President of the United States having appointed this day as a day of fasting, humiliation and prayer, there was preaching in the morning (Text, Jonah 3:9), and in the evening on 2 Cor. 1:22.

January 6-13. The Week of Prayer proposed by the Evangelical Alliance and recommended by our Provincial Elders' Conference as most worthy of our observance, was observed for the first time with preaching every evening.

May 9 (Ascension Day). Congregation Council elected John Siess, Jacob Gernand, Bernard Colliflower and James Creager as Trustees, and Frederick Stauffer, James Weller, B. Colliflower and Michael Colliflower as Sextons. The election was

held on this day instead of Whit-Monday as the Provincial Synod was to convene at Lititz on Monday the 22d. Bro. Jacob Gernand was the delegate from Graceham.

June 14. Bro. Bachman having accepted a call to Hope, Ind., the Rev. Eugene P. Greider arrived as his successor. In addition to his work at Graceham, Bro. Bachman had preached statedly at the Centre School-house, and sometimes in the mountains at George Eyler's.

June 16 (Sunday). Bro. Greider preached his introductory sermon, and made a few remarks on the importance of duly observing our principles and discipline, in order to be a true congregation of Jesus.

June 17. In a meeting of the Committee it was agreed to request all who had not yet signed our rules and regulations to do so, and this to be done in the usual Congregation Council meetings.

July 22. Several young brethren desiring to form a trombone choir asked the Committee whether it would be allowable to have persons not members of the congregation in said choir. Committee resolved that such a choir should, if possible, consist of our own young men.

September 21. The Sunday School enjoyed a picnic "in the woods near our town." Several addresses were delivered, after which dinners were eaten in family groups, many parents and friends being present.

September 26. This being a national prayer-day, Bro. Greider preached in the morning on the cause of the war, the danger of sectional hatred, national pride, love of money, abuse of freedom, and showed how a reformation may be effected by the Lord (Text, Isa. 26:9, etc.).

September 29. Bro. Greider rode to Eyler's Valley in the afternoon, and preached to a good audience.

October 13. Bro. Greider preached a *German* sermon at Graceham in the afternoon.

December 1 (Sunday). A coal stove recently purchased for the church was used for the first time, and the church was comfortably warm.

December 26. A Sunday School Exhibition was held at 10 A.M. A Christmas dialogue was spoken by twenty-six children,

besides which there were three other dialogues, seventeen recitations and ten songs, etc. A collection amounting to $8.81 was taken up. At the close of this year the number of members was 216, eleven less than the previous year, owing to removals, deaths, etc.

1862.—January 5-12. The annual Week of Prayer was observed. The Sunday School was re-organized and Teachers' meetings introduced. A new library was purchased, and Bro. Bernard Colliflower was elected Librarian.

April 6. Congregation Council agreed that lining out the hymns should be discontinued after Easter. The early Easter morning service to be held at sunrise.

June 9 (Whit-Monday). Congregation Council elected John Boller, Bernard Colliflower, James Creager and Frederick Stauffer as *Trustees*, and Fred. Stauffer, B. Colliflower, James Weller and James Creager as *Sextons*.

July 14. In a meeting of the Committee it was resolved to order twenty-five hymn-books from the Moravian Book Store. Also, to express to the Provincial Elders' Conference the desire to have one of their number pay us a visit between this date and fall.

August 23-28. The Rev. F. F. Hagen, a member of the Provincial Elders' Conference, visited the congregation. Services were held daily and deep interest manifested. Nearly all the members were visited and prayed with in their houses.

September 7 (Sunday). The Diary says: "Yesterday morning we received the intelligence that the Confederates had invaded Maryland and were marching on to Frederick City. During the day the sick and wounded quartered there were moved to Pennsylvania through Mechanicstown. All are in great excitement, fearing that they will impress union men into the service. We here in Graceham became very uneasy, and towards evening a party of eighteen men concluded to leave for Pennsylvania. We started at 6 o'clock on horseback and in buggies for Taneytown, where we remained during the night. This morning the whole party returned to their homes. We since then have heard that they will impress no one, but leave all citizens unmolested. This hasty move on our part prevented the Sunday School meeting as also the public service. This being

the married people's festival, we had the lovefeast at 2 P.M. and enjoyed a pleasant meeting.

September 12. "This evening 300 Confederate cavalry passed through Graceham.

September 13. "Some more passed through this morning. Seven of them breakfasted in the parsonage. This evening 2000 Union cavalry passed through Mechanicstown.

September 14 (Sunday). "A very excitable Sabbath. Fighting going on below Frederick. ('Battle of South Mountain.') Few in church. Sunday School small. Preached on Josh. 24:15. A report that a large body of infantry would march through Mechanicstown took everybody out to see them. All were disappointed and desecrated the Sabbath besides. A young soldier from Philadelphia attended both services today.

September 17. "A time of war, and all minds are filled with apprehension and alarm. Persons who have visited the battlefield describe the scenes as heart-rending.

September 19. "Teachers' meeting is held regularly on this (Friday) evening. Male teachers dilatory. The war excitement does not affect the female attendance at church.

October 12 (Sunday). "Congregation Anniversary. Sunday School well attended. A full house in public service. Our distant members were with us today. A young brother, Fahs, a soldier in the army and a member of the Bethlehem congregation, was present. Lovefeast and Communion. A number were present in the Communion as spectators."

November 30. Bro. James Weller, one of the Sextons, having been drafted into the army, the Congregation Council elected Michael Colliflower in his stead by acclamation. The usual Christmas Eve and Christmas Day services were held, and on the 26th the Sunday School Anniversary, as also the New Year Eve services on the 31st. At the close of 1862 the number of members was 201.

1863.—January 25. Congregation Council agreed to appoint a fire-maker. A memorial, praying for preaching on Sunday morning once in four weeks, at Mechanicstown, signed by fifteen members, was presented to Council, and the request was granted.

February 2. The Committee agreed to pay $6 per annum for making the fire in the church.

February 15. According to the decision of Congregation Council Bro. Greider preached at Mechanicstown in the Academy (now the I. O. O. F. building).

March 2. No one being willing to make the fire in the church for $6 per annum, the matter was dropped, winter being nearly over.

April 12. Bro. Greider preached in the Methodist church at Mechanicstown.

April 19 (Sunday). "Bro. James Weller was with us today. In the evening meeting he was commended to the care and protection of our Almighty Saviour by the singing of a few appropriate verses."

April 30. The President's proclamation having appointed this as a national fast-day, there was service in the church morning and evening.

May 14. Ascension Day; service morning and evening.

May 17. "Quite a stir was created in our community the past week by the laying off of a railroad track to run near our town. The Western Maryland Railroad from Baltimore to Hagerstown." (The road was built in 1867, after the Congregation Council had granted the right of way through the church land.)

May 24. "Bro. Edw. Gernand from the army spent the day with us. In the evening service he was remembered in the prayer, and the congregation commended him to the care and protection of our almighty Saviour by singing appropriate verses."

May 25 (Whit-Monday). Congregation Council elected Bernard Colliflower, John Boller, James Creager, Fred Stauffer as Trustees, and Fred. Stauffer, B. Colliflower, M. Colliflower, Jas. Creager as Sextons. A charge was, as usual, delivered to these officers and the congregation by the minister.

June 21 (Sunday). "Considerable excitement during the day. The Confederates are reported massing themselves about Boonsboro, etc. A number of horses were taken through. This being the longest day week-day evening services are discontinued for a short season.

June 29. "About noon some 30,000 Union soldiers passed through to Emmitsburg above and below us. We went down the road to see them.

July 1. "Some regulars passed through town to Emmitsburg.

July 2. "Heavy firing in the direction of Gettysburg. Union and Confederate soldiers in conflict. The community kept in great suspense and anxiety.

July 5 (Sunday). "Early this morning received word that John Willman had been killed and would be buried this morning. No Sunday School. Started for Mechanicstown, but was induced to return before reaching the place by a report that the Confederates were in town and had taken possession. Later we heard that only a few cavalry came in. The force encamped at Landisville (Franklinville) and left through Harbaugh's Valley.

July 19 (Sunday). "Preached on the security of the church and country, and rendered, in obedience to the call of our Governor, a public acknowledgment of thanks for our deliverance from the calamity of Confederate invasion.

November 29. "Congregation Council resolved, subject to the decision of the Conference, that persons who are not members of the church but contribute to its support, shall be entitled to free burial on our grave-yard." As the Conference gave its consent, it was resolved to embody this action in the External Regulations, and to publish it from the pulpit.

December 24 (Christmas Eve). The church was filled to overflowing. Some new pieces which had been ordered from Bethlehem were sung by the choir.

At the close of this year the total membership was 196.

1864.—February 28 (Sunday). In the afternoon Bro. Greider preached at Witherow's School-house for the first time, and had a full house.

March 20. A circular from the Provincial Elders' Conference calling upon the congregation to elect a delegate to the Provincial Synod to meet at Bethlehem on Wednesday, May 25, was read in a meeting of the Congregation Council.

April 17. It was agreed to send no delegate, but deputize the minister to look to the interests of the congregation.

May 13. A "Memorial" to the Synod from this congregation was read in a meeting of the Committee.

May 16. Congregation Council elected B. Colliflower, James Creager, George Hesser and James Weller as Trustees, and John Colliflower, B. Colliflower, Israel Boller and James Weller as Sextons.

May 23. Bro. Greider left for the Synod at Bethlehem.

May 31. Bro. Greider left Bethlehem, hurrying home before the close of Synod, on account of his being drafted for the army. He could not apply for exemption before June 10th.

July 3. "There was a report in town that the Confederates were crossing at Hagerstown.

July 4 and 5. "Still rumors that the Confederates are again in Maryland.

July 9. "The reports have become realities. Confederates are stealing horses and plundering stores, and today made their appearance at Lewistown and Creagerstown, where they robbed the store-keepers and took horses."*

July 10. "Great excitement. No male teachers in the Sunday School. Only four men with the sexton and organist in church.

July 15. "The past week was one of great excitement. The country was wild with rumors and exaggerated reports. The Confederates passed on towards Baltimore and Washington in the beginning of the week, and now it is reported they are again retreating.

July 16. "The Confederates have again left Maryland.

August 4. "This day was observed as a day of fasting and prayer according to the President's proclamation."

August 15. "The Committee agreeing that it is important that our rules and regulations be read annually, resolved that this be done on the congregation festival day, in the hour appointed for public preaching. This shall be done to draw the attention of the members more closely to observe the rules of the Church." Total membership at the close of this year, 204.

1865.—March 5. "Five of the members of this congregation having enlisted in the military service of the government, in the meeting this evening Psalm 91 was read, and verse 11 commented on. Hymns were sung expressive of our prayers for

*On this day the battle of Manocacy was fought, not far from Frederick, by which the march of the Confederate army was intercepted, and Washington was saved from an attack.

the welfare of these brethren, and prayers were offered. The following members are now soldiers and ask for our prayers: George Siess, Edward Gernand, James Weller, Benjamin Boller, Michael Colliflower, Eugene Gernand and Jago Colliflower; also Jacob Shown and Charles Boller, whose relatives are members. Nine in all. Congregation Council today elected Bro. Wesley Delaplane as a Trustee and Sexton, to fill the vacancy caused by the resignation of Bro. James Weller, owing to his having enlisted.

April 16 (Easter Sunday). "Some remarks were made in the morning service touching the assassination of the President, which mournful intelligence reached us yesterday from Frederick.

April 19. "The congregation met at 12 o'clock to solemnize the death of the President. A discourse was delivered and a biography was read. The bell was tolled from 11 to 12 o'clock. Two flags in mourning were suspended over the street, here at the church and up town.

April 30. "We now have five flags in mourning in the town."

May 25 (Ascension Day). Public service morning and evening.

June 1. A National Fast Day. Public service in the morning.

June 4 (Whit-Sunday). "The brethren who enlisted in March are now discharged from service and returned home this morning. Several of them were in church."

June 5 (Whit-Monday). Congregation Council met and elected James Creager, B. Colliflower, Wesley Delaplane and Geo. Hesser as Trustees, and John T. Colliflower, B. Colliflower, Israel Boller and Wesley Delaplane as Sextons.

June 15. As there was difficulty in procuring a cake-baker, Congregation Council resolved, by a majority of one, to abolish lovefeasts. Israel Boller having declined to act as Sexton, Fred. Stauffer was elected in his place.

July 12. As the lovefeasts had been temporarily discontinued, the Committee agreed to continue the Communion Lovefeast, and take up a collection of three cents each, to defray Communion expenses. The Committee spoke of congregational sleepiness and inactivity and a want of unity of spirit in our midst. It was also hinted that the abolition of lovefeasts would hardly

strengthen the bond of union, and that the retention of the meeting might be an advantage.

August 7. The Committee spoke of the expediency of again holding the lovefeasts, owing to dissatisfaction among the members.

August 27. In view of the dissatisfaction produced by the action of Council held June 18, Congregation Council met, and Bro. Creager moved to re-consider the former question. A vote was taken by ballot, and 34 votes being cast, 29 were in favor of holding lovefeasts. Sr. Rachel Meffert having consented to bake the cakes, she was unanimously chosen.

October 2. In a meeting of the Committee a subscription towards procuring hymn-books for general use in the church was started. Agreed to have service every evening while the visiting brethren are here. Some one will bring them from Gettysburg.

October 8 (Sunday). Congregation Festival. Bishop David Bigler, pastor of the Lancaster congregation, visited among us for five days, and edified the congregation greatly by his excellent words of gospel news. Had meeting on Saturday evening. On Sunday morning had Sunday School, preaching, lovefeast and communion. In the evening Bro. Greider was ordained a Presbyter by Bishop Bigler. Had preaching Monday morning and evening, and on Tuesday and Wednesday evenings. Bishop Bigler returned home on Thursday, Bro. Hesser taking him to Gettysburg. At the close of 1865 the membership was 193.

1866.—January 6. A petition praying the Legislature of Maryland to pass an Act prohibiting the sale of intoxicating liquors in Mechanicstown District was handed to Bro. Greider for his signature.

February 11. A new library was introduced in the Sunday School. Also new music books and the "Child's Paper."

May 21 (Whit-Monday). Congregation Council elected B. Colliflower, James Creager, George Hesser and James Weller as the Committee, and John Colliflower, B. Colliflower, James Weller and Fred. Stauffer as Sextons.

July 1. Congregation Council started a subscription for a new lightning-rod on the church.

December 24. "The decorations were finished this afternoon. We also put up two Christmas-trees, and placed thirteen wax tapers in a pyramidal form on each tree. Wax tapers were handed to the children at the close."

December 25. Preaching in the morning. In the evening the Sunday School celebrated their Anniversary. Bro. Creager addressed the school. Fifteen dollars' worth of books were distributed among the children. The Christmas-tree illumination took place at the close, and all were much pleased.

1867.—January 6. The Sunday School was re-organized and some new teachers were introduced. Forty-two scholars were present. Fifty-six "Messengers" and forty "Child's Papers" were distributed.

January 6-13. The Week of Prayer was observed. A number of brethren took part in public prayer each evening.

January 14. The Committee spoke of remodeling the church, so as to make it warmer and more convenient.

January 20. Congregation Council appointed the brethren Simon Weller, James Creager, Isaac Weller, Elias Siess and Wesley Delaplane a committee to make an estimate of the probable cost of the alteration in the church.

February 10. The committee reported that the alteration would cost $185. Council agreed not to have the change made, as the advantage gained would be too small to justify the outlay. Decided to procure two cast iron stoves with pipe at the probable cost of $60, and endeavor to sell the present stove for $10. Over $30 was subscribed at once, and Elias Siess, James Creager and Wesley Delaplane were appointed to collect for, buy and put up the stoves as soon as possible.

February 18. The church-land being open for rent for another term of five years, it was agreed by the Committee to rent the 8½ acres, Lots Nos. 1, 2, 3, and 4, at $4.50 per acre; the grave-yard lot, No. 5, 4½ acres, at $3.25, and the grave-yard lot, No. 6, 2⅛ acres, at $3 per acre. The brethren Geo. Hesser, John T. Colliflower and Eugene Gernand agreed to take the lots on the above terms, Geo. Hesser and John T. Colliflower jointly all except Lot No. 6, which Eugene Gernand took. The agreements had been drawn up, and were duly signed and attested during the week.

April 7. Congregation Council elected Bro. James Creager as a delegate to the Provincial Synod to convene at Lititz, Pa., on May 22.

May 5. The Western Maryland Railroad having resolved to extend the line to Hagerstown, and having located the route through the church-land, asked for the right of way, and Congregation Council, after discussion, left the matter undecided until May 19, when, in another meeting of Congregation Council, the right of way was unanimously granted to the railroad.

June 10 (Whit-Monday). Congregation Council elected Jas. Creager, Bernard Colliflower, James Weller and Isaac Weller as the Committee, and John Colliflower, James Weller, B. Colliflower and Fred. Stauffer as Sextons.

June 16. Bro. Greider preached his last sermon at Sabillasville, as he had accepted a call to Egg Harbor, N. J.

July 15. The Committee agreed to lay off some building lots, advertise them and sell them at public sale; Congregation Council to be consulted on Sunday, the 21st.

July 29. Congregation Council having left the matter to the Committee, they agreed to lay off ten building lots, advertise them, and sell them on August 24, at 1 P.M. The conditions of sale were: A dwelling-house must be erected within the space of three years, or the title to the lot will be forfeited. One-third of the price to be paid in cash, and the balance in three equal annual payments, with interest from date of sale.

July 30. Fourteen lots were laid off, eleven being on the east side of the cross-street leading to the Western Maryland Railroad. The Committee at once appraised the lots and agreed not to sell them below the appraisement. The first three of the fourteen lots were the lots on the north side of Main Street, east of the cross-street, now numbered 1, 2, 3, and (1912) owned by Charles Laymon, George Firor and Alonzo Buhrman.

October 18 (Sunday). A large congregation gathered at the usual hour, when Bro. Greider preached his valedictory sermon. The Diary says: "The entire congregation has been visited by both of us within the last two months. Bade a final farewell to all the town-people this evening, and made arrangements to start for Littlestown tomorrow morning." Besides his work at Graceham, Bro. Greider preached at Mechanicstown, Centre

School-house, Sabillasville, Eyler's Valley, Wolfsville, Rocky Ridge, Witherow's School-house and Franklinville.

November 7. The Rev. Henry T. Bachman arrived as Bro. Greider's successor, after a pleasant journey of about two weeks, from Ohio, in a carriage. Membership at close of 1867, 196.

1868.—January 5-12. The Week of Prayer was observed as usual, and meetings were held every evening of the following week, resulting in "a revival of the work of the Lord in the hearts of his believing ones." The Committee decided that the pastor's salary should be $60 per quarter. Bro. Bachman continued the preaching in Harbaugh's Valley, Eyler's Valley, the Ridge, and at Franklinville for some time, also at Sabillasville, and Smithfield. The preaching at Franklinville was changed to the Furnace, March 14, 1869, and the weekly prayer-meeting at Mechanicstown, begun October 6, 1868, was moved to Bro. Engel's on the Levels, January 12, 1869.

March 29. By a resolution of the Committee, the Passion Season lovefeast and Holy Communion were changed from Maundy Thursday to Good Friday, "as we observe the Lord's Supper in remembrance of the death of Jesus, and not of the institution of the sacrament."

June 1 (Whit-Monday). Congregation Council elected Bernard Colliflower, James Creager, James Weller and John T. Colliflower as the Committee; and James Weller, B. Colliflower, John T. Colliflower and Fred. Stauffer as Sextons.

July 27. The Committee met to lay off some lots in the "Spring-meadow," and fixed the price of No. 1, adjoining the Harbaugh property at $145, of No. 2 at $140, and No. 3 at $100.

August 3. The Committee considered the application of Mr. Burtis Bennet for about 1½ acres of land adjoining the railroad and his own land, as a site for a warehouse and depot, and on August 10, after the ground applied for by Mr. Bennet had been staked off, as also the right of way considered, which was included in his application, the price for the land and privilege was fixed at $385.

August 9. Bro. Fred. Stauffer having resigned as one of the Sextons, Bro. Nicholas Engel was elected in his place.

August 24. In a meeting of the Committee the Trustees conveyed over to Messrs. Bennet and Fisher a parcel of land of about 1½ acres, for the sum of $385.

August 30. Bro. Engel having resigned as Sexton, Bro. Geo. J. Hesser was elected in his place.

September 16. Committee fixed the price of the small three-cornered lot opposite the site of Bennet and Fisher's warehouse at $95.

September 20. Congregation Council having met to elect a delegate to the Preparatory Provincial Synod to meet at Bethlehem November 18, it was resolved that the minister in charge should represent the congregation. At the close of 1868 the total membership was 197.

1869.—January 3-10. The Week of Prayer was observed.

January 24-February 14. Bro. Bachman held services every evening which were blessed to the awakening of a goodly number of souls, some of whom found peace in believing, and all felt encouraged by the work of grace with which the congregation had been favored. A prayer-meeting for the sisters and one for young men were commenced in Graceham.

February 28. Congregation Council considered the necessity of enlarging the present cemetery or laying off a new one, and appointed the brethren of the Committee, with the addition of the brethren Geo. J. Hesser and Elias Siess as a committee to investigate the matter.

March 2-5. Bro. Bachman visited Washington, D. C., to witness the inauguration of President Grant.

March 14. The special committee appointed February 28 reported that the cemetery could be conveniently enlarged and improved. A suitable piece of ground had been selected for a new cemetery, should the Congregation Council prefer, but the committee recommended that a new cemetery be not laid off until enough lots had been sold to cover the estimated expenses, say $80-$100. The majority of the Congregation Council opposed laying off a new cemetery.

April 26. The Congregation Council resolved that as a part of the minister's tract had been sold off, a commutation of $20 should be annually paid him.

April 28 and 29. Bennet and Fisher's warehouse was raised.

May 17 (Whit-Monday). Congregation Council elected Jas. Creager, James Weller, Bernard Colliflower and John T. Colliflower as the Committee, and John T. Colliflower, B. Colliflower, James Weller and Geo. J. Hesser as Sextons.

July 12. Bro. Michael Colliflower put a new roof on the spring-house and covered the wall.

July 21. Bro. Bachman purchased a new Sunday School library in Baltimore.

December 31, 1869. Total membership, 198.

1870.—March 7. A letter from the Provincial Elders' Conference was laid before the Committee, requesting that the congregation no longer look for aid ($100) from the Sustentation Fund in support of their minister. It was resolved to read the letter to the congregation, and to make an effort to raise the subscription. "We feel our need of an increased membership of whole-souled Christians even on account of this secondary consideration," say the Minutes.

March 20. Congregation Council met after preaching and among the rest resolved that "hereafter no meeting of Congregation Council shall be called to attend to purely worldly business on the Lord's Day."

April 10 (Palm Sunday). A special meeting of Congregation Council was held for the purpose of electing a delegate to the Provincial Synod to meet at York, Pa., in May. Bro. Bernard Colliflower was elected as delegate, and Bro. James Creager as alternate. The latter attended the Synod. This Synod divided the American Province North into four Districts, in each of which annual Conferences, composed of ministers and lay delegates were to be held.

May 1 (Sunday). Bro. Bachman and the congregation having been invited to attend the Centenary Celebration at Apple's church, there was no service at Graceham.*

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*From Rev. G. A. Whitmore's "Historical Sketch of Trinity Reformed Church in Thurmont" we learn that this celebration was the Centennial of the organization of the Reformed Church at Apple's, April 15, 1770. Also, that the first building, erected according to Graceham records in 1765, was of logs, and was occupied jointly by the Reformed and Lutheran congregations, many of whom came a long distance out of the mountains,

June 6 (Whit-Monday). Congregation Council elected B. Colliflower, James Creager, John T. Colliflower and Elias Siess as the Committee, and B. Colliflower, John T. Colliflower, Jacob Shown and Jago Colliflower as Sextons. Bro. Siess having declined to serve, Bro. Wesley Delaplane was elected, June 19, in his place.

October 5. Bro. Bachman read to the Board the "call" he had received from the Provincial Elders' Conference to be one of the pastors of the Bethlehem congregation, and stated that he had decided to accept the appointment.

October 10. The Congregation Council accepted the Rev. Jesse Blickensderfer as the new pastor.

November 2. The brethren John T. Colliflower and James Creager took Bro. Bachman and family to the railroad station at Double Pipe Creek (now Detour) where they met his successor, Bro. J. Blickensderfer and wife, who had just arrived.

December 10. Congregation Council agreed to give towards the road asked for by Mr. Bennet a piece of land ten feet in width, provided the road through Bennet's warehouse lot remained open and public, and provided the congregation had the privilege of running a road from Mr. Barton's house (in the upper part of the town) parallel to the main street of Graceham, through the lower corner of Bennet's warehouse lot, if said road should strike it. In accordance with this agreement, the Committee was instructed to make a proposition to Mr. Bennet, covering substantially the above terms.

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and carried their guns as a protection against marauding Indians. One corner of the church was called the "gun corner." The first church, it is said, stood a short distance below the present stone edifice, (built in 1826, and this year [1912] extensively remodeled) towards the gate leading to the public road. Not far away stood a school-house, and back of it a stable for the pastor's horse. The ground for the church, school-house and cemetery was donated by Mr. Peter Apple, who owned and lived on the adjoining farm.

In former years our ministers at Graceham frequently officiated at funerals and otherwise in both the first log church and the present stone building, as mentioned elsewhere in this history. In 1857 the Lutheran congregation withdrew and built a church in Mechanicstown (Thurmont), and in 1879 a part of the Reformed congregation did the same, the remainder still worshipping in Apple's church.

December 15. The first locomotive engine on the Western Maryland Railroad made its appearance at Graceham.

December 31. Total membership, 199.

1871.—February 6. The Article of Agreement concerning Mr. Bennet's road was signed.

April 2. Bro. B. Colliflower was elected a delegate to the District Conference of this (second) District, to be held in Philadelphia. A subscription towards the expenses of the Conference was ordered to be circulated on the following Sunday.

May 29 (Whit-Monday). Congregation Council elected Jas. Creager, John T. Colliflower, B. Colliflower and James Weller as the Committee, and re-elected the Sextons of last year.

August 7. The Committee ordered that the cupola on the church should be re-painted.

October 7-9. The Rev. W. H. Rice, of York, Pa., participated in the celebration of the congregation festival.

December 31. Total membership, 190.

1872.—January 16. The Rev. Sylvester Wolle, of the Provincial Elders' Conference, arrived on an official visit and met the Committee and Congregation Council on the 16th and 17th.

February 19. The Committee fixed the price at which the church-land was to be offered for rent, viz., the grave-yard lot for $3.43 per acre, and the other lot at $4.56 per acre.

March 31. Congregation Council elected Bro. James Cregar as delegate to the District Conference at Lancaster, Pa., and Bro. J. T. Colliflower as alternate delegate. A subscription for the expenses of the delegate was taken up.

April 21. A committee appointed for the purpose having found the congregation able and willing to entertain the next District Conference, the delegates elected March 31 were instructed to invite the next District Conference to meet at Graceham.

May 5. Bro. Blickensderfer preached at the Ridge for the last time.

May 20 (Whit-Monday). Congregation Council re-elected the Committee and Sextons elected last year. Bro. Creager reported concerning the District Conference, which he attended.

August 7. The Committee agreed to try the envelope system for the next quarter in the place of subscriptions for the pastor's salary. Also agreed to call on the congregation for $200 for repairs.

August 26. The Rev. Amadeus Reinke and daughter arrived for a short visit.

November. Seven new lamps were purchased for the church at 75 cents each.

December 16. The Committee agreed to grant the use of the school-room on Thursday nights to the Irving Reading Circle, they to pay for fuel and lights.

December 31. Total membership, 195.

1873.—April 13. Congregation Council elected Bro. James Creager as delegate to the Provincial Synod, to be held at Lititz, in June, and Bro. Jago Colliflower as alternate delegate. A subscription was opened for the purpose of collecting the amount due for Synodal Expenses from this congregation.

June 2 (Whit-Monday). Congregation Council re-elected the Committee and Sextons.

July 21. The pastor informed the Committee that he had received a call to enter the Publication Office at Bethlehem. Until May, 1872, Bro. Blickensderfer preached once a month at the Ridge and at the Furnace.

August 3. Congregation Council voted to accept the Rev. Lewis P. Clewell, appointed by the Provincial Elders' Conference, as pastor.

September 19. Bro. L. P. Clewell and family arrived after a long and tedious journey from Harmony, Iowa, and met with a cordial reception.

September 21. The Rev. H. T. Bachman, of Bethlehem, visiting at Graceham, introduced Bro. Clewell to the Sunday School and congregation, and Bro. Clewell preached his introductory sermon.

September 22. The Committee agreed to take up a new subscription for the pastor's salary, and one for Bro. Clewell's traveling expenses. The Church Litany still to be used on the first Sunday of each month.

September 25. Congregation Council met to vote for a member of the Provincial Elders' Conference in place of Rev. Sylvester Wolle, deceased. Bro. James Creager was elected to deposit the vote of the congregation.

December 1. The Committee resolved that the pastor should draw from the church fund annually the sum of $40 in addition to the subscription from members, and if possible, more. Also agreed to construct a proper inlet and carriage road through the rear yard of the parsonage.

December 31. Total membership, 194.

1874.—February 2. The Committee considered the practicability of re-fitting the pulpit and altar. It was agreed to provide for the present only for a new carpet and stand, and to let the sisters carry out this resolution.

February 15. The expediency of building a church at Mechanicstown was laid before Congregation Council by the Committee. The following resolutions were, after debate, unanimously adopted:

Resolved, 1. That we, the members of Graceham congregation, regard it as highly essential to the permanent well-being of our Church in this portion of God's heritage to have a permanent and suitable house of worship at Mechanicstown, and therefore

Resolved, 2. That subordinate to the Provincial Elders' Conference of the Northern Province of the Brethren's Church in the United States, a Board of Trustees, consisting of five members, including the pastor in charge as chairman, be created, two brethren to be chosen from Graceham and two from Mechanicstown, and that they be entrusted with the temporal affairs of the congregation.

Resolved, 3. That the brethren holding the office of Trustees, in connection with the pastor as Chairman, form, in their respective congregations, a Board of Elders, entrusted with the spiritual oversight of the same. Elections to be held annually on Whit-Monday, decided by the votes of a majority of the adult members present.

May 10. Congregation Council resolved unanimously to convert the present lecture-room into a bed-room and dining-room for the use of the pastor's family, by running a partition through

it, and making an extra door into it, the expenses to be met by individual contributions.

May 23 (Whit-Monday). Congregation Council elected Simon Weller, B. Colliflower, James Creager and J. T. Colliflower as the Board of Elders and Trustees (or Committee) and Jago Colliflower, B. Colliflower, Jacob Shown and F. A. C. Willman as Sextons.

LAYING OF THE CORNER-STONE AND DEDICATION OF THE MORAVIAN CHURCH AT MECHANICSTOWN (THURMONT), MD.

July 6. Information having been received from the Rt. Rev. Edmund de Schweinitz, declaring his inability to be present at the laying of the corner-stone of the Mechanicstown church, the Board of Elders requested the pastor to invite the Rt. Rev. D. Bigler, of Lancaster, Pa., and the Rev. W. H. Rice, of York, Pa., and the Rev. H. T. Bachman, of Bethlehem, Pa., to be present, if possible, on the above-named occasion. The pastor stated to the Board that, in accordance with resolutions of Synod, the Deed of the Mechanicstown church must be held by the Provincial Elders' Conference, to which the Board agreed. The following notice appeared in *The Moravian* of July 16:

"The corner-stone of the new Moravian church at Mechanicstown, Md., will be laid, God willing, on Sunday, July 19. All friends and members of sister congregations are cordially invited to participate in the festivities of the occasion.

"L. P. Clewell, Pastor."

"The corner-stone of the new Moravian church at Mechanicstown, Md., was laid on Sunday, July 19, Bishop David Bigler, of Lancaster, Pa., officiating, assisted by the pastor, the Rev. L. P. Clewell, of Graceham, and the Rev. W. H. Rice, of York, Pa. The service connected with the laying of the corner-stone began at 10 A.M. After the same there was a preaching service in the Lutheran church of Mechanicstown, which was opened to us on this occasion by the kindness of its congregation. Bishop Bigler preached on the text, 'Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.' (1 Tim. 6:19.) The church was crowded with an attentive assembly. In the afternoon at 3 o'clock, the

COURTESY OF C. R. BECK

THE THURMONT MORAVIAN CHURCH.

Rev. W. H. Rice preached to a large audience on the text, 'Jesus Christ himself being the chief corner-stone.' (Eph. 2:20.) The deep interest manifested by all the people of the town and neighborhood was very marked. Rarely have such assemblies been gathered together on any occasion in Mechanicstown. In the evening the Rev. W. H. Rice preached in the Graceham church. It is expected that the new church will be finished by October." (*The Moravian* of July 30, 1874.)

In *The Moravian* of November 26, the following notice appeared: "The Moravian church at Mechanicstown, Md., will be dedicated, the Lord willing, to the service of God on Sabbath morning, December 6. Members and friends of our sister congregations are cordially invited to attend the festivities of the occasion. L. P. Clewell, Pastor."

"When the Pennsylvania District Conference was assembled at Graceham last April, its members were rejoiced to hear that a Moravian church was to be built at Mechanicstown, a flourishing place two miles distant. In the month of July following the corner-stone was laid and the work proceeded so expeditiously that the edifice was completed by the end of November, and could be dedicated to the worship of the Triune God on the recent Second Sunday in Advent, December 6.

"Accordingly, Bishop Edmund de Schweinitz, accompanied by the Rev. Robert de Schweinitz, of the Provincial Board, came to Graceham, in order to conduct the dedicatory services. Preparatory to the same a meeting of praise and prayer was held on Saturday evening in the church at Graceham, and was very numerously attended. The Rev. L. P. Clewell presided and welcomed the brethren from Bethlehem, Pa. Bro. E. de Schweinitz responded by applying the 134th Psalm, from which the Old Testament Text for the day was taken, to the occasion: 'Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord that made heaven and earth, bless thee out of Zion.'

"Bro. R. de Schweinitz, by referring to his former labors at Graceham and expressing his earnest hope that all the brethren might become lively stones for the building up of a spiritual

house. Fervent prayers were, morever, offered that God might bless the services of the coming day to the good of many souls.

"Refreshed by such prayer and praise, the congregation at Graceham, their brethren at Mechanicstown and many friends gathered in the new sanctuary the next morning so that it was crowded to the utmost capacity up to the very steps of the pulpit, and large numbers were obliged to leave for want of room. The service was opened with an anthem by the Graceham choir, which sang remarkably well, led by Sister L. P. Clewell on the melodeon. Next the Rev. L. P. Clewell prayed the Te Deum, and announced the first hymn, 'This day is holy to the Lord,' etc. Thereupon the Rev. R. de Schweinitz made a few introductory remarks and read the first lesson, from 1 Kings 8, being a part of Solomon's prayer at the dedication of the temple. The hymn, 'O Thou who didst the temple fill,' etc., followed, after which Bishop E. de Schweinitz proceeded to dedicate the new edifice to the worship of the Triune God, and to offer the dedicatory prayer. An anthem of praise was then sung by the choir, whereupon Bishop E. de Schweinitz preached the first sermon, upon Ezra 1:3, 'Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem.' A prayer by a Reformed clergyman followed, and the service was closed in the usual way. Soon after dinner it began to rain. Hence the audience in the afternoon was not as large as in the morning; nevertheless, the church was filled. The Rev. R. de Schweinitz preached on the text, 'For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.' (1 Cor. 1:18.) A clergyman from Mechanicstown offered the closing prayer. In the evening the third service was held, the rain continuing; but the church was again well filled. Bishop E. de Schweinitz preached a second time on the words of St. Paul, 'Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.' (Eph. 3:8.) The services of the day were closed with the Doxology for festal occasions and the O. T. benediction by Bishop E. de Schweinitz.

"The new church was planned by Mr. J. C. Trautwine, of Philadelphia. It is a small frame edifice, accommodating about 300

persons, but is, at the same time, a model of architectural taste. By common consent, it is regarded as the most beautiful church in Mechanicstown. The exterior is painted a stone color; the interior is exceedingly attractive, with a convenient pulpit and a recess back of it. An appropriate steeple, in which swings a Troy bell, surmounts the edifice. The furniture is complete, including shades for the windows, matting for the aisles, a sofa, chairs and carpet for the pulpit and platform, and very fine lamps. The entire cost of the building, and of the furniture, part of which, however, was presented by friends in Baltimore, was only $2400. Of this amount $400 remained unpaid on the morning of the day of dedication. In the course of that day, however, $200 were raised, so that the uncovered debt is but $200, which the pastor will endeavor to collect at once." (*The Moravian* of December 17, 1874.)

A church choir having been organized at Graceham with fine prospects of success, the Board resolved, on November 5, to furnish them with new choir and anthem books. It was also agreed to make some alterations on the gallery, so as to make it more convenient for the members of the choir.

December 21. The Board resolved to hold the Communion, Church festivals, etc., in the Graceham and Mechanicstown churches alternately. Also resolved to purchase a Mason and Hamlin cabinet organ, which had been offered by the Bethlehem Sunday School on very reasonable terms, for the Mechanicstown church, but no money to be taken from the congregation funds in payment of the same.

December 31. Members at Graceham and Mechanicstown, 201.*

1875.—February 1. The members of the Board signed the joint note in favor of the Bethlehem Sunday School for $95. The remodeling or renovating of the Graceham church was discussed at some length, and it was resolved to start a subscription and see what amount could be raised towards it.

June 7. Bro. Colliflower reported that $157 had been collected, and he considered it safe to say that $50 additional could be secured.

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*From 1874 to 1893 the membership at Graceham, and at Mechanicstown, is combined in the same report.

August 11. The Board agreed to receive sealed proposals for the carpenter work at the church, the privilege of handing in proposals to be confined to members of the church. The proposals to be handed in by Tuesday evening next, the Board reserving the right to reject all of them.

August 17. Two proposals were handed in, Bro. Michael Colliflower, $185; Bro. Simon Weller, $159.50. Bro. Weller offered Bro. Colliflower to withdraw, if he wished to undertake the job at his (Bro. Weller's) bid. Bro. Colliflower signified his willingness, whereupon the Board contracted with him for the work at $159.50. The church to be ready for re-opening by October 8. Resolved to invite the Rev. H. T. Bachman to officiate at the re-opening.

November 8. Bro. James Creager made a statement of his work among the children at Slab Town (Valley Roads) during the past summer, and inasmuch as there were hopeful indications for the future, and the prospect of opening a promising field of usefulness for the church, he requested that it might be incorporated in the present charge as a regular appointment. After considerable discussion it was finally agreed to.

December 31. Total membership, Graceham and Mechanicstown, 204.

1876.—March 6. Application having been made for additional ground to the town-lot owned by Bro. Jago Colliflower, the Board agreed to add thirty feet to the east end of all the town-lots laid out at the upper end of the village, along the N. and S. road, and to charge $10 for that of Bro. Jago Colliflower, and $9 for that of Henry Naft. On account of the great inconvenience of the present water arrangement at the parsonage, as the water must be carried up the hill from the spring at the spring-house, it was resolved to have a well dug as soon as the season will admit of it. The present and future financial relations of the Graceham and Mechanicstown congregations were discussed by the Board March 6 and April 3, and it was resolved to call a church council of the members of both congregations, in order that the matter might be satisfactorily settled.

May 2. The credentials of the delegate-elect to the Provincial Synod, Bro. William Colliflower, were signed by the Board.

Bro. B. Colliflower was instructed to negotiate with Messrs. Bennet and Son for a road to the grave-yard, and to offer them in exchange the parcel of ground joining their field opposite the warehouse.*

1880.—February 2. The "Graceham Mite Society" was organized. Its object was "to bring the members and friends of the congregation into closer union and fellowship and cultivate a higher degree of sociability among them. To furnish pleasant and profitable entertainment for both old and young. To afford an opportunity for both mental and moral culture, and aid the growth and development of spiritual life. To raise funds, the same to be applied to such church purposes as may be decided upon at any of the regular meetings of the Society."

In May, 1880, Bro. Clewell was succeeded in the pastorate by the Rev. Elisha W. Shields.

1881.—March 14. For the moving expenses of Bro. Shields, $90, the Board agreed that Graceham should pay $48 and Mechanicstown $42.

April 10. The Board of Elders and Trustees agreed to appoint two ushers in each congregation at the next election. Ushers for the present at Graceham are the brethren Jacob Shown and Geo. J. Hesser, at Mechanicstown the brethren James Creager and Wm. Connor.

June —. Subscription lists were given to each congregation to solicit contributions in aid of the Sustentation Fund. The Trustees at Mechanicstown agreed to assume the payment due on the cabinet organ, and authorized Bro. Shields to so report. The committee appointed to raise funds to pay the balance due on the horse and buggy are to meet and devise some plan to pay for the same.

October 14. Bro. Bachman, of Nazareth, Pa., being present at a joint meeting of the Elders and Trustees of Graceham and Mechanicstown, spoke of the finances of the Church at large, and in the name of the Provincial Elders' Conference called upon these congregations to raise their share. It was decided un-

*There are no Diaries in the Archives from September 28, 1873, to February 10, 1894. There are no Minutes of Board and Council meetings in the Archives from May 2, 1876, to December, 1880.

animously that we pay at the rate of forty cents per member, Graceham to pay for 91, and Mechanicstown for 59, and Valley Roads for 3, amounting to $61.20.

December 31. Total membership, Graceham, Mechanicstown and Valley Roads, 240.

1882.—July 31. The matter of the congregation at Valley Roads was taken up, and it was agreed to invite a member of the Provincial Elders' Conference to pay us a visit as soon as possible, and advise us what course to pursue in regard to its future welfare.

October —. The Board of Elders and Trustees agreed to call upon Congregation Council to raise money for the purchase of shingles to cover the parsonage roof. Also agreed to call on members to pay their portion towards Synodal Expenses, etc.

December 31. Total membership of the three congregations, 238.

1883.—September 7. The Board of Elders and Trustees agreed that there should be preaching morning and evening on every fourth Sunday in Graceham, and alternately on the other Sundays, as usual.

1884.—June 17. Bro. Shields stated in a joint meeting of the Elders and Trustees, held at Mechanicstown, that he had received and accepted a call to York, Pa. The Board very reluctantly accepted his resignation, and passed resolutions expressing their surprise and regret at the action of Provincial Elders' Conference in removing Bro. Shields when he was just building up the church here.

Bro. Shields was succeeded by the Rev. Charles C. Lanius, who served from 1884 to 1887. At this time some alterations were made in the parsonage, the door on the south side, which had opened into the vestibule since the parsonage was built in 1797 being changed into a window, and the vestibule into two small rooms. The lines of the former door, which in olden days was called the "front" door of the parsonage, are still visible on the exterior wall, below the window. The front room upstairs, on the north side, was either at this time or previously, enlarged by about four feet, by moving the partition between it and the adjoining room.

1887.—Bro. Lanius was succeeded in the pastorate by the Rev. Robert W. Herbst, who served from 1887 to 1891.

1889.—September 1. At a meeting of Congregation Council the brethren M. J. Colliflower and B. Colliflower were appointed a committee to purchase shingles to cover the church, and Bro. F. A. Colliflower to call upon the members to raise money for a deficiency in the pastor's salary and for the purchase of shingles. Owing to the decrease in its membership the congregation in Mechanicstown was unable to keep up the contribution it had been making towards the pastor's salary. A change was made in the apportionment of preaching services; Graceham to have preaching morning and evening every other Sunday, and Mechanicstown on the other Sunday mornings or evenings alternately, as at present.

In this year a "Ladies' Aid Society" was formed which is still carrying on its good work of raising funds for church purposes, in which it has been very successful, having contributed very material aid towards the various enterprises of the congregation.

December 31. Total membership, Graceham and Mechanicstown, 293.

1890.—May 21 (Whit-Monday). The Trustees reported to Congregation Council that they had purchased of Mr. Wm. Firor a piece of land at the north end of the cemetery thirty-three feet wide, running back to Bro. Buhrman's land, for $50. The purchase was made by order of Congregation Council of June 9, 1889. Congregation Council then elected the brethren Samuel Newcomer, Jago Colliflower, Cornelius Fisher and Frank A. Colliflower as Elders; John S. Ogle, Geo. J. Hesser, Jacob Shown and B. Colliflower as Trustees, and Samuel Newcomer, Jacob Shown, Geo. J. Hesser and Charles Laymon as Sextons. Bro. John S. Ogle to continue as Treasurer and Collector for the ensuing year. It was resolved that there be a committee of five appointed to jointly, with the Trustees, examine and determine whether it was advisable to sell the land east of the graveyard, and if so, to set a price on the same, and also to devise or recommend how or whereby we may raise means for necessary repairs. Said committee consisted of the brethren M. J. Colliflower, Frank A. Colliflower, Cornelius Fisher and Charles E.

Laymon, together with the newly-elected Trustees. This committee met at the grave-yard immediately after Council, viewed the said land, and agreed to sell it, provided we could get $30 for it; the grave-yard fence to be removed at the north corner about ten feet east, with a straight fence thence to the south corner.

May 21. The Trustees agreed to give the roofing of the church to Bro. M. J. Colliflower at his proposition of $1.75 per thousand for putting on the shingles, he to tend himself and take the old roof off; the church to find nails and shingles.

June 29. The committee appointed to view the land east of the grave-yard reported to Congregation Council, and advised to sell it, if the church could get $30 for it. Therefore Congregation Council resolved that if the Trustees could get $30 for said piece of land, they are authorized by a majority of Congregation Council to sell it. It was also resolved to put Bro. Henry A. Weller's plan to raise money to fence and adorn the cemetery in operation, viz., to send circulars to members and friends, asking them to contribute for said purpose.

July 11. The Trustees agreed that Bro. Ogle purchase paper to repair the ceiling of the church, and also good oak boards for the porch at the church.

December 31. Total membership, Graceham and Mechanicstown, 293.

1891.—March 21. The report of the Trustees on the cost of a new fence around the cemetery stated that a wooden paling or picket fence would cost $64.85; a wire fence, $76. Council voted in favor of putting up the wooden fence. The Trustees were authorized to call on members and also on friends who have relatives buried on the cemetery to contribute towards said expense.

April 18 (Whit-Monday). The Trustees reported the cost of the new cemetery fence to be $70.93, all paid except a balance of $3.65. It was agreed to elect a grave-digger at this Council and yearly hereafter. The brethren John T. Colliflower, Jago Colliflower, John W. Routzahm and Cornelius Fisher were elected Elders. John S. Ogle, Bernard Colliflower, Geo. J. Hesser and Henry A. Weller, Trustees. Jago Colliflower, Geo. J. Hesser, Jacob Shown and Charles Laymon, Sextons, and Jago Colli-

flower, Grave-digger. Jago Colliflower, Frank Colliflower and Charles Laymon were elected to act in connection with the Trustees as Guardians of the Cemetery.

October 10. Bro. Herbst read to the Boards of Graceham and Mechanicstown a letter from the Provincial Elders' Conference giving him a call to York, Pa., and proposing the Rev. Joseph Ricksecker, of York, as his successor, who was unanimously accepted.

December 31. Total membership, Graceham and Mechanicstown, 304.

1892.—June 6 (Whit-Monday). Congregation Council elected as Elders John T. Colliflower, Jago Colliflower, Cornelius Fisher, J. W. Routzahn and Geo. J. Hesser; as Trustees, John S. Ogle, B. Colliflower, H. A. Weller and M. J. Colliflower; Sextons, Geo. J. Hesser, Jacob Shown, Jago Colliflower and J. W. Routzahn; Grave-digger, Jago Colliflower; Collector and Treasurer, John S. Ogle. The Trustees to see that the ceiling of the church be repaired.

November 1. The Trustees agreed to ascertain the price of a pump; also to arrange to lead the water from the roof away from the church, and to purchase a stove for the parsonage. Bro. M. J. Colliflower to estimate the cost of a platform on one side of the pulpit for the organ and choir.

December 31. Total membership, Graceham and Mechanicstown, 290.

1893.—April 30. Bro. Henry A. Weller was elected by Congregation Council as delegate to the Provincial Synod to convene at Bethlehem, Pa., May 24, and Bro. J. T. Colliflower as alternate delegate.

May 22 (Whit-Monday). The annual election in Congregation Council resulted as follows: Elders, John T. Colliflower, Jago Colliflower, J. Wm. Routzahn, Cornelius Fisher and Geo. J. Hesser; Trustees, John S. Ogle, B. Colliflower, H. A. Weller, M. J. Colliflower; Sextons, Jago Colliflower, Geo. J. Hesser, Jacob Shown, J. W. Routzahn; Collector and Treasurer, John S. Ogle; Grave-digger, Jago Colliflower.

December 31. Total membership, Graceham and Mechanicstown, 292.

1894.—January 8. Bro. Ricksecker having accepted a call to the mission on the island of St. Croix, W. I., completed his work here with the services of New Year's Day and the Week of Prayer.

February 11. The Rev. Maurice F. Oerter having arrived from West Salem, Ill., preached his introductory sermon and began his work as pastor.

April 19. The first social gathering of the Christian Endeavor Society for the year took place at the home of Sr. Weller.

May 14 (Whit-Monday). Annual election in Congregation Council resulted: Elders, John T. Colliflower, Geo. J. Hesser, Jago Colliflower, Wm. Buhrman, J. Wm. Routzahn; Trustees, B. Colliflower, John S. Ogle, H. A. Weller, Phares Buhrman; Sextons, Geo. J. Hesser, J. W. Routzahn, Chas. Laymon, Fred. Crawford; Grave-digger, Jago Colliflower; Collector and Treasurer, H. A. Weller; Ushers, Melvin Hesser, Clifton Weller.

August 15. The festival of August 13 was celebrated. The pastor's father, the Rev. A. L. Oerter, being here with his family, on a visit, took part in the services.

September 1. The Sunday School held a picnic which was largely attended, in the grove west of town. During the month of November a weekly meeting of the Sunday School teachers for the study of the Bible was inaugurated. The C. E. Society had 23 active and 4 associate members. The Mite Society, with about 30 members, realized $25 from a festival held on the church-lawn during the summer. The Ladies' Aid Society, with 10 members, held two suppers and a festival during the year, the proceeds being about $38. This Society provided a quantity of wall-paper for the parsonage, and together with the Mite Society purchased a new pulpit Bible. The class collections of the Sunday School amounted to $29, and paid half of the church's coal bill for the year.

December 31. Total membership, Graceham, 172; Thurmont,* 62.

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*It would seem to have been during this year (1894) that the name "Mechanicstown" was changed to "Thurmont." The election district retains the former name.

1895.—March —. The Ladies' Aid Society purchased new lamps for the church at a cost of $25. This Society was formed in 1889 and since then had raised $276, and expended $260 for various purposes, in the church here. The Mite Society defrayed in great part the heavy expense of having the pipe-organ, which had been standing on the gallery and had been damaged by water leaking through the ceiling, thoroughly repaired, tuned, and moved down to a platform on one side of the pulpit.

April 28. Congregation Council elected J. Wm. Routzahn as delegate to the District Synod to meet at Lebanon, Pa., May 14, and Phares E. Buhrman as alternate delegate. During the spring a class was organized for systematic Bible study, a series of printed normal lessons being used.

December 31. Total membership, Graceham, 175; Thurmont, 62.

1896.—May 25 (Whit-Monday). Result of annual election: Elders, John T. Colliflower, J. W. Routzahn, Jago Colliflower, Cornelius Fisher, Geo. J. Hesser; Trustees, John S. Ogle, B. Colliflower, Chas. Laymon, H. A. Weller; Sextons, Geo. J. Hesser, Chas. Laymon, Fred. Crawford, J. W. Routzahn; Ushers, the Sextons; Treasurer, B. Colliflower; Grave-digger, John T. Fogle. It was resolved that the Treasurer submit all matter to the Trustees before making contracts for work at church or parsonage, and he is then authorized to carry out their instructions. Also resolved that the Trustees hold monthly meetings to take into consideration all matters connected with the finances of the church, etc. Bro. F. Crawford having moved away, Bro. Jago Colliflower was elected Sexton in his place.

December 31. Total membership, Graceham, 183; Thurmont, 60.

1897.—February 23. The Mite Society gave a very enjoyable entertainment in the evening, in our church, at which an address was delivered by the Rev. Charles Reinewald, the Lutheran minister at Emmitsburg.

March 16. The C. E. Societies of Thurmont, Emmitsburg and Creagerstown, together with ours, held a union service in our church here. Besides other exercises, the Rev. Charles Reinewald and the Rev. J. U. Asper, of Creagerstown, made ad-

dresses, and the pastor also spoke. There was a large audience and the service was much enjoyed.

May 19. The seventy-fifth anniversary of the laying of the corner-stone of the present church-edifice was celebrated in the evening. A printed program, containing hymns and a responsive service, was used. Translated extracts from the church diary, giving an account of the tearing-down of the former edifice, and of the beginning of the present structure, were read, and a brief address was delivered.

June 7 (Whit-Monday). Result of annual election: Elders, John T. Colliflower, F. C. Fisher, J. W. Routzahn, Geo. J. Hesser, Jago Colliflower; Trustees, John S. Ogle, B. Colliflower, H. A. Weller, Chas. E. Laymon; Sextons, Jago Colliflower, J. W. Routzahn, Chas. E. Laymon, Geo. J. Hesser; Grave-digger, John T. Fogle. On motion, agreed that the Trustees appoint the Treasurer.

August 15. The festival of August 13 was celebrated with the usual services, after which the pastor was granted a vacation of several weeks, which he spent at Bethlehem.

August 16. The centennial anniversary of the erection of the present parsonage was celebrated by a social gathering in the evening. Cards of invitation had been sent to members and friends who filled the house at the appointed hour, and then went into the church, where brief devotional exercises were held, and extracts from the Diary were read, describing the work of arranging for and building the parsonage one hundred years ago. Then the guests were served by the ladies of the church with refreshments in the lecture-room, and at the same time conversation and games were enjoyed in the rooms of the parsonage.

November 4. The Ladies' Aid Society gave a supper in the lecture-room, which was well attended, plentifully provided, and very successful financially. At Christmas the Sunday School performed a cantata, "The Story of the Star," which was well rendered.

December 31. Total membership, Graceham, 185; Thurmont, 61.

1898.—February 3. The Ladies' Aid Society held a picture exhibition and sale. They had obtained the set of 50 pictures

offered by the Ladies' Home Journal, to be sold for church purposes. At the same time an entertainment was held in the church, and sugar-cake and coffee were served. The financial result was good.

May 30 (Whit-Monday). Result of annual election: Elders, John T. Colliflower, F. C. Fisher, J. W. Routzahn, Jago Colliflower, Phares Buhrman; Trustees, Chas. E. Laymon, John S. Ogle, B. Colliflower, Geo. J. Hesser; Sextons, Jago Colliflower, Elmer E. Colliflower, Jacob Shown, Geo. W. Colliflower; Grave-digger, Geo. W. Colliflower; Secretary and Treasurer, B. Colliflower.

June 16 and July 28. The annual festivals of the Ladies' Aid Society and of the Mite Society were held.

July 3-August 14. The pastor was given a vacation. In September the pastor attended the Provincial Synod at Lititz, his father conducting the services on the two Sundays of his absence.

October 27. The Ladies' Aid Society gave a supper in the lecture-room, with musical and other exercises in the church.

December 31. Total membership, Graceham, 189; Thurmont, 60.

1899.—January 19. By request of the Thurmont Board a joint meeting of the Boards of both congregations was held in the church at Thurmont, to consult concerning the financial affairs of the Thurmont congregation.

April 27. The repairs and painting of the steeple, commenced last year, were completed. Leakage from the steeple had caused the plastering above the gallery to fall. The Ladies' Aid Society helped to defray the cost of the work. A new wire fence was placed between the yard and the garden of the parsonage, in place of the dilapidated paling fence, and a new drive-gate was hung at the entrance to the yard.

May 22 (Whit-Monday). Result of annual election: Elders and Trustees of last year re-elected. Sextons, the same, except F. C. Fisher in place of Geo. W. Colliflower. Treasurer, B. Colliflower; Grave-digger, Harry G. Morningstar.

June 24. The Ladies' Aid Society held its annual festival in the evening on the church-lawn.

July 19. Annual festival of the Mite Society after rain had interfered on several evenings.

October 8. Bishop E. A. Oerter, President of the Provincial Elders' Conference, having arrived on an official visit, was present and took part in the services of the congregation festival; on the evening of the 9th had an official interview with the Boards of the congregation, and after visiting many of the members in their homes, left with his wife for Bethlehem on the 12th.

October 19. The Ladies' Aid Society gave a supper in the lecture-room.

November 21. The pastor and his wife were greatly encouraged and cheered by a donation-party, which was tendered them in the lecture-room by members and friends of the church. After a few words of acknowledgment by the pastor, there were brief devotional exercises in the church.

December 24. The usual Christmas Eve service was held. An extensive decoration had been placed in the church, consisting of a large grotto, in which shone an illuminated transparency, while two cedar trees stood at the sides, and from a rod overhead hung a large evergreen bell, with festoons draped to the back windows, and to posts at the front corners of the platform, and thence to the side windows.

December 31. Members, Graceham, 210; Thurmont, 44.

1900.—February 2. The Mite Society celebrated its 19th anniversary. After a public service in the church those present spent some time socially in the parsonage, and refreshments were on sale in the lecture-room.

February 4. Christian Endeavor Day was celebrated in the evening, a printed service being used.

March 2. The Ladies' Aid Society gave an oyster-supper in the lecture-room.

June 4 (Whit-Monday). Result of annual election: Elders, re-elected with F. A. Colliflower in place of J. Wm. Routzahn; Trustees, re-elected; Sextons, Alonzo H. Buhrman, Jacob Shown, Jago Colliflower, F. C. Fisher; Secretary and Treasurer, re-elected; Grave-digger, Jago Colliflower; Organists, Miss Mary E. Oerter and Mrs. Annie Boller.

MAIN STREET, TOWARDS THE CHURCH.

December 24. After the usual Christmas Eve service a "Putz" or "Christmas Garden," which the pastor had made in the lecture-room, was thrown open for the first time. It occupied about two-thirds of the lecture-room, and was constructed on a platform about two feet above the floor. Quantities of moss from the mountains and other material were used, the miniature landscape containing hills and dales, a lake, fountain, spring, running stream, houses, steam-railroad, etc.

December 31. Members, Graceham, 203; Thurmont, 41.

1901.—April 28. In a special meeting Congregation Council elected F. C. Fisher as a delegate to the District Synod to meet at York, Pa., next month, and Phares Buhrman as alternate delegate.

May 27 (Whit-Monday). Result of annual election: Elders, re-elected; Trustees, re-elected, with Wm. D. Morrison in place of B. Colliflower; Sextons, Jago Colliflower, C. E. Laymon, Jacob Shown, Alonzo Buhrman; Grave-digger, Jago Colliflower. A very important matter was the adoption of the *Articles of Incorporation of the Board of Trustees*, so that the congregation is now at length in a position to meet any legal or business emergency that may arise, being a body corporate. The drawing-up and putting into correct form of these Articles was done by the Hon. Charles C. Waters, of Frederick, without charge.

December 4. After prayer-meeting the annual business meeting of the Sunday School was held. Officers were elected and matters pertaining to the supplies discussed and arranged. Christmas preparations were also taken in hand.

December 31. Total membership, Graceham, 198; Thurmont, 40.

1902.—January 10. The Rev. Robert Clewell, pastor at Hopedale, Pa., being here on a visit, took part in the Week of Prayer service and preached on Sunday, the 12th, at Graceham and Thurmont. He is a son of the Rev. Lewis P. Clewell, pastor here at Graceham, 1873-1880, and delivered a message of kind remembrance and good wishes from his father.

February 2. The pastor announced that he had been called to the pastorate at Riverside, N. J.

February 16. Bro. Oerter preached his farewell sermon to large audiences at Graceham and Thurmont. In the service

at Thurmont the ministers of the Lutheran and Reformed churches took part, having come to our church with their members.

February 21. Bro. Oerter and family left Graceham for their new field of labor.

March 2. The Rev. John F. Kaiser, from Nazareth, Pa., having accepted a call to Graceham and Thurmont, preached his first sermon at Graceham, and on March 9 at Thurmont, being introduced at both places by Bro. A. L. Oerter, to whom the Provincial Elders' Conference had sent a letter to be read for them.

March 11. The congregation at Graceham gave the new pastor a liberal donation-party.

May 19 (Whit-Monday). Result of annual election: Elders, F. C. Fisher, Phares Buhrman, Jago Colliflower, Henry A. Weller, Rev. A. L. Oerter; Trustees, John T. Colliflower, Chas. E. Laymon, Geo. J. Hesser, Wm. D. Morrison; Sextons, C. E. Laymon, Jago Colliflower, Jacob Shown, Alonzo Buhrman; Grave-digger, Jago Colliflower; Organists, Mrs. Adam Zentz and Mrs. Samuel Boller.

May 26. The Mite Society adjourned for the summer, to meet at the call of the President, and agreed to hold a festival at such time as the Work Committee might arrange.

June 14. The Ladies' Aid Society held an ice-cream festival on the church-lawn.

August 11. A new wire fence was put up on the north and west sides of the parsonage garden.

August 12. At a meeting of the Elders and Trustees a Reception Committee and an Entertainment Committee were appointed, to make the necessary arrangements for the reception and entertainment of the delegates to the District Synod to meet at Graceham, October 7.

September 14. Congregation Council elected Bro. J. T. Colliflower as delegate to the District Synod, and Phares Buhrman as alternate delegate. As it had been decided to put new window-frames and sashes in the church, the announcement was made that there would be no service in the church until October 5.

October 5. The Rev. Paul Meinert, of Palmyra, N. J., who arrived on the 4th, being taken sick, and unable to present his cause, the building of a new church at Palmyra, to the congregation, Bro. M. F. Oerter, who, with his wife and little daughter, was visiting his parents here, supplied his place in the morning; Bro. Meinert speaking in the C. E. meeting in the evening, and preaching on Monday evening.

October 7. The delegates to the District Synod arrived at 6:40 P.M. After a supper furnished by the Ladies' Aid Society, the welcome service was held at 7:30 P.M. The sessions of the Synod were held on Wednesday and Thursday, Bishop C. L. Moench being the President, and the Rev. M. F. Oerter, of Riverside, the Secretary. On Thursday evening, at the close of the public service, the Synod adjourned sine die. Its meeting here was a source of great pleasure and benefit to the congregation, many of whom attended the sessions and the public services on Tuesday, Wednesday and Thursday evenings.

October 17. On this and the next day a new wire fence, with iron posts and top rail, was put up around the west and south sides of the church-lawn, in place of the old paling fence, at a cost of about $94, $30 being contributed by the Mite Society.

October 30 and 31. The pastor represented the Graceham C. E. Society at the annual Maryland C. E. Convention in Baltimore.

November 3. At the regular bi-monthly meeting of the Board of Trustees a motion was adopted to ask the Ladies' Aid and Mite Societies to assist in defraying the cost of the new window-frames, etc., about $144. Bro. Frank Colliflower made the new frames for the windows, the glass in which is heavy opaque pressed glass, white in the two lower sections and colored in the semi-circular top section.

November 10. The bi-weekly meetings of the Mite Society were resumed, with small attendance.

November 20. At 7:30 P.M. a well-attended lovefeast, under the auspices of the Ladies' Aid Society, and an entertainment under the direction of Miss Mary Oerter, were held in the church.

December 8. At the close of the bi-weekly meeting of the Mite Society a pleasant social evening was spent in the par-

sonage, where the pastor's family had arranged for games and refreshments.

December 20. The Ladies' Aid Society gave the pastor and his family a fine turkey for a Christmas gift. Other gifts, also, were received.

December 31. Total membership, Graceham, 201; Thurmont, 38.

1903.—January 13. At the bi-monthly meeting of the Board of Trustees, the brethren J. T. Colliflower and C. E. Laymon were appointed a committee to go to Frederick as soon as possible and obtain the best legal counsel in the matter of taking out an injunction against the sale of the farm which Bro. John Ogle willed to the congregation, with the proviso that it, or the proceeds from it, be used for his wife's support during her lifetime.

January 15. The pastor, in Bro. Laymon's place, and Bro. J. T. Colliflower consulted Milton Urner, Attorney-at-Law, of Frederick, about the best plan to pursue with reference to the sale of the Ogle estate at this time, and reported his advice to the Trustees.

January 28. Several ladies helped Mrs. Kaiser to bind the carpet the Ladies' Aid Society had purchased for the parsonage hall in the second story, for $8.30.

January 30. The late Bro. John Ogle's estate, 118 acres of farm land and 12 5/8 acres of a mountain wood-lot, having been advertised for sale, as by the executrix, his widow, Mrs. Margaret Ogle, at 1 P.M., the sale of same was recalled by her, as but $33 per acre for the farm, and $3 per acre for the mountain-lot, was bid, and was too low a price.

February 14. The Ladies' Aid Society held an oyster-supper in Graceham.

March 28. The Ladies' Aid Society gave a musicale, followed by a social and ice-cream festival in the lecture-room.

May 17. The Elders and Trustees decided to give the pastor his vacation a month earlier this year, until July 5, after the Provincial Synod.

May 18. The Mite Society decided to adjourn until fall, as usual. Also, to hold a festival, for which the Work Committee would arrange.

May 24. As the Provincial Synod was to meet in Bethlehem, Whit-Sunday services were held in Graceham.

June 1 (Whit-Monday). Result of annual election: Elders, re-elected; Trustees, re-elected, with F. A. Colliflower in place of Geo. J. Hesser; Sextons, re-elected; Grave-digger, re-elected; Ushers, Jacob Martin and Melvin Hesser; Organist, Miss Mary E. Oerter; Mrs. Laura Zentz and Mrs. Anna Boller, Assistants. It was resolved not to sell the lot opposite the church for a school-building, nor to any one except for the purpose of building a dwelling thereon.

July 7. Bro. Paul Beck, of Lititz, having arrived last evening, began the work of cleaning, repairing and tuning the pipe-organ.

October 8. The Ladies' Aid Society held their annual supper in the lecture-room. Bishop E. A. Oerter, having come to Graceham on his way from York, Pa., to Canal Dover, O., attended the supper.

October 11. The congregation-festival was celebrated. Bishop Oerter preached the sermon, spoke in the lovefeast, presided at the Holy Communion and made an address in the evening when the congregation and C. E. Society held a union service in observance of Maryland C. E. Day.

October 27. The new roof on the Thurmont Moravian church was completed, costing about $60.

November 23. The bi-weekly meetings of the Mite Society were resumed, with 19 in attendance.

December 31. The Ladies' Aid Society gave a lovefeast in the church after the 9 P.M. service, during which the pastor read the Daily Texts in 1904 for the days designated by a number present as their birthdays, and Mrs. Bishop H. T. Bachman, who was visiting her sister, Mrs. Emma Colliflower, Bro. Bernard Colliflower's widow, gave an interesting talk on the manners and customs of the Eskimos in Alaska, among whom she had spent some time at our mission stations. Total membership, Graceham, 192; Thurmont, 36.

1904.—February 8. The Mite Society, founded 1881, celebrated its twenty-third anniversary by a meeting in the evening at which a specially prepared program of singing and literary exercises was used.

May 23 (Whit-Monday). Result of annual election: Elders, re-elected; Trustees, re-elected; Sextons, C. E. Laymon, Alonzo Buhrman, Samuel Boller, Clarence Colliflower; Ushers, Melvin Hesser, F. A. Colliflower; Organist, Miss M. E. Oerter; Mrs. Anna Boller, Assistant; Grave-digger, Jago Colliflower. Henry A. Weller was appointed to correspond with certain parties about the pay for lots on the cemetery and care of them.

May 30. The Mite Society adjourned to meet at the call of the President or Pastor.

June 11. The Ladies' Aid Society held a strawberry and ice-cream festival on the church-lawn.

June 12. At a called meeting of Congregation Council Bro. F. C. Fisher was elected as a Sexton in place of Bro. Clarence Colliflower, who could not serve.

June 23. Under the direction of Miss M. E. Oerter a Children's Day Exercise entitled "The Summer's Message" was rendered by the Choral Class and a few others, at 8 P.M. in the church, and a lily drill was given which was much admired. The pastor made an address, and afterwards ice-cream and bananas were served on the church-lawn.

July 10-August 14. The pastor was given the usual annual vacation.

August 6. The Ladies' Aid Society and Miss Mary Oerter's Choral Class donated $5 each for new steps at the church door.

October 9. The congregation festival. In the lovefeast the pastor read an historical account of the beginning and progress of the church work here, written by the Rev. Prof. J. T. Hamilton, and published in *The Moravian* some years before.

October 23. A Junior C. E. Society was organized with Mrs. Nora Colliflower as Superintendent, Mrs. Agnes Colliflower and Miss Ella Weller, Assistant Superintendents.

November 14. The bi-weekly meetings of the Mite Society were resumed with an attendance of 11.

December 7. The annual meeting of the Sunday School Association was held, electing officers for the ensuing year, etc.

December 18. Bro. Jacob Shown was elected Sexton in place of Bro. Samuel Boller, who had resigned.

December 31. The Trustees decided to borrow from the Treasurer of the Ladies' Aid Society the balance due on the

pastor's salary from Graceham, until they could collect delinquencies and secure new subscriptions to be paid monthly in envelopes. Total membership, Graceham, 190; Thurmont, 36.

1905.—January 19. The Ladies' Aid Society held an oyster-supper.

February 6. More than 50 attended the meeting of the Mite Society at 7:15 P.M., in the church, when a special program was carried out in observance of the twenty-fourth anniversary of the Society.

February 28. An entertainment, "The Trial of February," under the direction of Miss M. E. Oerter and Miss Bessie Martin, was given in the church at 8 P.M., with good attendance.

March 26 (Sunday). The 7:15 P.M. service was a union service of the congregation and C. E. Societies for the observance of Frederick County C. E. Day, a printed program being used.

May 11. A new four-foot wire fence was put up along the south-east side of the three-acre field just west of the warehouse, and the fence along the north-east side was repaired.

May 22 and 23. The quarterly meeting of the Lancaster Circle of Moravian ministers and their wives was held at Graceham. The Rev. and Mrs. Thomas Shields and the Rev. Leon Luckenbach, of York, Pa., the Rev. and Mrs. E. S. Hagen, and the Rev. and Mrs. Charles D. Kreider, of Lititz, were present, and all took part in a public service at 8 P.M. on the 22d, at which a collection ($5) was taken for Bro. Luckenbach's new parsonage.

June 12 (Whit-Monday). Result of annual election: Elders, re-elected, with Clarence Colliflower in place of Jago Colliflower; Trustees, re-elected; Sextons, Samuel Boller, Jacob Shown, F. C. Fisher, A. H. Buhrman; Ushers, re-elected; Grave-digger, Clarence Colliflower; Organists, Miss M. E. Oerter and Mrs. L. Zentz. A committee of three was appointed, J. T. Colliflower, C. E. Laymon and H. A. Weller, to take into consideration the putting of a new wire fence around the north-west and south-west sides of the cemetery. The Mite Society decided to hold a festival in charge of its Work Committee and to adjourn until next fall.

July 2. At a called meeting of Congregation Council Bro. Wm. D. Morrison was elected as Sexton, in place of Bro. Samuel Boller, resigned.

July 12. The Rev. M. F. Oerter gave a lecture in the church, exhibiting with a magic lantern views of local or general interest, in connection with a festival held by the Ladies' Aid Society.

October 8. Bro. M. F. Oerter preached the sermon in the morning and took part in the other services of the congregation festival.

October 14. The Ladies' Aid Society gave a chicken-supper in the lecture-room.

December 31. Total membership, Graceham, 194; Thurmont, 36.

1906.—February 10. An oyster-supper and handkerchief bazar was held by the Ladies' Aid Society in the lecture-room.

February 11. The twenty-fifth anniversary of the founding of the Y. P. S. C. E. by the Rev. Dr. Francis E. Clark was celebrated.

Easter Sunday. A union service of the Senior and Junior C. E. Societies and the congregation was held in the evening, in observance of Frederick County C. E. Day.

May —. The Ladies' Aid Society furnishing the paper, the pastor and his wife papered two rooms in the parsonage.

June 4 (Whit-Monday). Result of annual election: Elders, Rev. A. L. Oerter, F. C. Fisher, Phares Buhrman, Clarence Colliflower, Alonzo Buhrman; Trustees, C. E. Laymon, F. A. Colliflower, Wm. D. Morrison, J. C. Pyle; Sextons, C. E. Laymon, A. H. Buhrman, Wm. D. Morrison, H. Morningstar; Gravedigger, A. H. Buhrman; Ushers, Elmer Buhrman, Melvin Hesser; Organists, Miss M. E. Oerter, Mrs. L. Zentz.

July 5 and 7. The Mite Society held a festival.

July 28. Miss M. E. Oerter's Choral Class rendered the cantata, "The Crowning of the Moon Queen."

September 30. Bro. Howard E. Colliflower was elected as the delegate, and Bro. W. D. Morrison as the alternate delegate to the District Synod at Palmyra, N. J., October 16-18.

October 28 and Nov. 11. While visiting his father and sister, with his family, Bro. M. F. Oerter preached, and assisted in other services.

December 31. Total membership, Graceham, 172; Thurmont, 28.

1907.—January 24. In connection with the oyster-supper given by the Ladies Aid Society there was an entertainment under the direction of Miss M. E. Oerter.

May 4. The warehouse of Bro. J. C. Pyle, close to the railroad tracks, was burned to the ground with all of its contents, soon after 12 A.M. The flames spread so rapidly that nothing, not even the account books, could be saved. There was a strong wind which, however, providentially blew the flames away from the town, carrying sparks and burning shingles, etc., as far as Mr. Daniel Siess' premises on the west of town. The hay-barn, not far from the warehouse, was saved with difficulty, but the creamery or separator building, nearer to the warehouse, owned by a company, was also burned down. A freight-engine, pulling a heavy train, had passed about an hour before. The Ladies' Aid Society decided to get a new carpet for the church.

May 13. The Mite Society held its literary exercises.

May 18. An epidemic of measles prevailed during this month among the children and young people of Graceham and the vicinity.

May 20. Result of annual election: Elders, re-elected, with Bro. John T. Colliflower in place of Clarence Colliflower; Trustees, J. C. Pyle, Jacob Shown, F. A. Colliflower, W. D. Morrison; Sextons, C. E. Laymon, A. H. Buhrman, Jago Colliflower, F. A. Colliflower; Grave-digger, A. H. Buhrman; Organists, Miss M. E. Oerter and Mrs. L. Zentz.

June 9. At a called meeting of Congregation Council, Wm. H. Weller was elected a Trustee, in place of Jacob Shown, and Clarence Colliflower was elected a Sexton in place of F. A. Colliflower.

June 10. At the bi-weekly meeting of the Mite Society it was decided to suspend meetings until after the busy summer season.

June 16. The Rev. M. F. Oerter, visiting his father and sister, preached the morning sermon.

June 20. The Ladies' Aid Society held an ice-cream festival in the evening. An impromptu orchestra furnished music for the occasion.

August 11-September 1. The pastor's annual vacation.

October 6. Maryland C. E. Day was observed by the Senior C. E. Society and the congregation with a printed program at 7 P.M.

October 13. The Junior C. E. Society observed Maryland C. E. Day at 2 P.M. with a printed program.

October 17. The pastor and Bro. F. A. Colliflower painted the floor of the church-steeple.

October 26. Owing to the illness of the pastor's daughter, the Ladies' Aid Society held their supper at Miss Ella Weller's.

November 18. At a meeting of the Elders and Trustees F. A. Colliflower was chosen to act as Secretary and Treasurer, in place of W. D. Morrison, who expects to leave Graceham.

November 24. Bro. Kaiser having accepted a call to Gracehill, Iowa, preached his farewell sermons at Graceham and Thurmont. At a called meeting of the Congregation Council at Graceham, in compliance with the request of the Provincial Elders' Conference, to see what could be done towards raising the salary of the pastor from the $310 reported at the close of 1906 to $500, the amount which the third brother to whom a call had been given as Bro. Kaiser's successor, was willing to accept, it was decided that the Trustees and others whom they might ask to help, should get up a new subscription list, with a view to increase the salary as much as possible, and report the result to the Provincial Elders' Conference.

November 27. Bro. Kaiser and family left Graceham on the 10:45 A.M. train for Gracehill, Iowa.

December 28. The Rev. Robert Huebener, of Gracehill, Iowa, who had accepted a call to Graceham and Thurmont, arrived on the 6 P.M. train.

December 29. Bro. Huebener was introduced to the congregation by the Rev. A. L. Oerter, who read a letter of greeting from the Provincial Elders' Conference, after which Bro. Huebener preached his introductory sermon.

December 31. Total membership, Graceham, 178; Thurmont, 28.

1908.—January 22. In the evening three stables in the rear of our church at Thurmont were burned down. The paint on the rear end of the church was blistered, and there seemed to be no hope of saving the church. But the wind providentially changed, and the church was saved.

February 15. The Junior C. E. Society, under the direction of Miss M. E. Oerter, gave a musicale at her home, for the cause of missions.

February 22. The Ladies' Aid Society held an oyster-supper in the lecture-room.

April 20 (Easter Monday). The Sunday School gave its Easter entertainment, entitled "The Morn of Triumph."

May —. During this month the outside woodwork of the church and parsonage was painted, and the open steeple was furnished with slatted shutters, to prevent the rain and snow from entering and doing damage by soaking through the ceiling of the church. That portion of the ceiling over the gallery and directly under the steeple, which had been damaged, was re-papered. This arrangement has proved very satisfactory in every way. Previous to these improvements, a section of woven wire fence was erected along the south and east sides of the lot just east of the church. The expense of these repairs was largely borne by the Ladies' Aid Society, whose donation of $100 was augmented by voluntary contributions. In addition to these repairs, the iron fence enclosing the church-lawn was given a fresh coat of paint by Bro. Henry A. Weller, the paint being furnished by a brother.

June 8 (Whit-Monday). Result of annual election: Elders, Rev. A. L. Oerter, J. T. Colliflower, Phares Buhrman, F. C. Fisher, Jago Colliflower; Trustees, J. C. Pyle, Wm. H. Weller, Samuel Boller, H. A. Weller; Sextons, Alonzo Buhrman, W. D. Morrison, Jago Colliflower, C. E. Laymon; Ushers, C. E. Colliflower, W. D. Morrison; Grave-digger, A. H. Buhrman; Organists, Miss M. E. Oerter and Mrs. L. Zentz.

June 13. The Ladies' Aid Society held an ice-cream festival on the church-lawn.

June 28. The pastor was given a vacation during the month of July.

THE SESQUI-CENTENNIAL CELEBRATION.

August 3. The Boards of Elders and Trustees met for the purpose of devising plans for a fitting celebration of the congregation's Sesqui-centennial, which would occur on the eighth of October. It was decided to have a five-days' celebration, beginning on the evening of Wednesday, October 7, and continuing until Sunday evening, October 11. Bro. Phares Buhrman was appointed to organize a trombone choir for the occasion; the pastor and Bro. A. L. Oerter were appointed a committee on program, and committees on entertainment and decoration were also appointed. It was further decided to invite Bishop C. L. Moench to represent the Provincial Elders' Conference and to preach the anniversary sermon, and also to invite the following ministers: Rev. Dr. H. A. Gerdsen, of Lancaster, Pa., Rev. E. S. Hagen, of Lititz, Pa., Rev. J. J. Ricksecker, of Bethlehem, Pa., Rev. Thomas Shields, of York, Pa., and Rev. M. F. Oerter, of Riverside, N. J., as speakers, while invitations to attendance were to be sent to all present and former pastors of other denominations in the vicinity.

August 30. Bishop E. A. Oerter, having arrived on his way to the Provincial Synod at Lititz, preached the sermon and in the evening, with the pastor, attended a lovefeast in the church at Thurmont and made an address.

September 2. The Provincial Synod met at Lititz and the pastor attended its sessions which continued over two weeks.

September 30. Word was received that owing to the organization of the Provincial Elders' Conference elected by the Synod, and the enormous amount of work on hand for them at the present time, it would be impossible for either Bishop Moench or either of the other brethren of the Board to be present at our Sesqui-centennial celebration. The brethren J. J. Ricksecker, T. W. Shields, E. S. Hagen and M. F. Oerter, however, wrote that, if nothing prevented, they would be here to participate. All were busy with preparations for the celebration, endeavoring to promote its success.

Wednesday, October 7. All preparations were completed. The pulpit and platform were decorated with autumn leaves and ferns, while on the wall behind the pulpit appeared the text, "His leaf shall not wither" (Ps. 1:3) with the dates 1758 and

1908 on either side, all neatly framed with autumn leaves. These were the work of Bro. Henry A. Weller. Leaflets giving the Order of Exercises for each of the five days, and a specially prepared Ode, or Psalm, for the lovefeast, had been printed and were handed to those attending the services.

The brethren mentioned above having arrived, a praise and thanksgiving service, closing the sesqui-centennial period, was held at 7:30 P.M. by the two former pastors who were present, the Rev. J. J. Ricksecker and the Rev. M. F. Oerter, both of whom made appropriate addresses.

Thursday, October 8. At 10 A.M. the first service of the festal day was held. It was introduced by the trombone choir and an organ prelude, followed by the usual introductory devotional exercises, after which the Rev. Thomas W. Shields delivered a very encouraging and edifying sermon on the text, "And when Paul saw the brethren, he thanked God and took courage." (Acts 28:15.) The auditorium was completely filled with the large attendance of members of our own and other churches, and friends, all of whom took a great interest in the celebration.

After a short recess, the lovefeast, in which about two hundred and fifty people participated, was introduced by a chorale on the trombones, followed by an organ prelude and an anthem by the choir. After the invocation, the congregation and guests joined in singing the first hymn on the printed program, "All ye people, praise the Lord, Old and young your voices raise," etc. (No. 587). During the singing of the following hymns, "I love thy kingdom, Lord" (No. 606), "Come, let us join our friends above" (No. 617), and "The Lord is my Shepherd, no want shall I know" (No. 505), the congregation and guests received the lovefeast cakes and coffee, and partook of them while the choir sang an appropriate anthem, after which the pastor, Rev. Robert Huebener, read an interesting letter written to *The Moravian* by the Rev. F. F. Hagen, who was present at the Centennial celebration of this congregation, in 1858, describing that celebration. After the hymns, "Remembering what our fathers told" (No. 679), and "Flock of Jesus, be united" (No. 465), the visiting brethren Shields, Hagen and Ricksecker made interesting addresses, and then followed the closing hymn, "Lord, our Almighty King" (adapted) and the benediction.

Another brief recess preceded the celebration of the Holy Communion. The attendance was the largest in the history of the Graceham congregation, one hundred and fifty-four persons partaking. The Rev. E. S. Hagen presided, the two former pastors, the Rev. J. J. Ricksecker and the Rev. M. F. Oerter distributing the elements. The solemn and blessed occasion could not but evoke the deepest emotions and liveliest gratitude of all present for the renewed tokens of the unchanging love of our Divine Head and Saviour, who had so often, in the years that are past, refreshed and strengthened His followers here in this holy ordinance, and still vouchsafed the same grace to those who now met around His table.

The evening service began at half-past seven o'clock and was opened with the hymn, "All hail the power of Jesus' name" (No. 198), after which the Rev. M. F. Oerter led in prayer, and after his father, the Rev. A. L. Oerter, had read a part of the History of Graceham, which he had prepared for the occasion, continued the reading of the same until the lateness of the hour forbade the further communication of the narrative. The interest taken in the history of this congregation was evidenced by the very large attendance, the auditorium, including the gallery, being taxed for seats to its utmost capacity. The ancestors of many of those present had undoubtedly, at one time or another, been connected with the Graceham congregation.

On Friday, October 9, and Saturday, October 10, there were no services during the day, but on Friday evening, at half-past seven o'clock, the Rev. E. S. Hagen preached an excellent sermon to a crowded house, and on Saturday evening, at the same hour, the Rev. J. J. Ricksecker preached a very helpful and spirit-filled sermon. Although rain was falling, a fairly good audience assembled to enjoy it.

On Sunday, October 11, the closing services of the Sesquicentennial Anniversary were held. In the Sunday School, which assembled, as usual, at 9 A.M., the Rev. E. S. Hagen made an interesting and instructive address to the scholars, to which they listened with marked attention. At 10 o'clock the preaching service began, in which, after the usual opening, the Rev. M. F. Oerter preached the sermon to a good and devoutly attentive audience. In the evening the church was again packed with

people. At a quarter-past seven o'clock a united Junior and Senior Christian Endeavor Rally was held, and proved a source of spiritual re-awakening. At eight o'clock a sermon was preached by the Rev. E. S. Hagen. It proved to be an inspiring service. The sermon was powerful, and the presence of God's Spirit in our midst was sensibly realized in these last moments of the celebration. At the close of the service Brother Hagen gave out the gospel invitation to all who felt a desire for spiritual help and counsel to signify it by rising, while the congregation knelt in silent prayer, to which eight persons responded. The pastor, Brother Huebener, then made a few appropriate closing remarks, and after the singing of a hymn Brother Hagen pronounced the final benediction. Special music was rendered by the choir at all of the services, assisted by a trombone choir under the direction of Brother Phares Buhrman. The congregation realized its indebtedness to these musicians, to the ministerial brethren and all others who kindly and efficiently assisted in making the celebration such as the occasion justly required.

It is interesting to note that besides the two former pastors, the Rev. J. J. Ricksecker and the Rev. M. F. Oerter, the two other brethren who officiated also had a more or less intimate connection with Graceham previously. The Rev. Thomas W. Shields, a brother of the late Rev. Elisha W. Shields, minister here 1880-'84, mentioned in his address in the lovefeast that he had almost come as pastor to Graceham before he went to the West Indies as a missionary. The Rev. E. S. Hagen is a son of the late Rev. F. F. Hagen, who several times visited and officiated here, and participated in the Centennial celebration of 1858. The Rev. J. J. Ricksecker is a son of the late Rev. Benjamin Ricksecker, minister here 1854-'9, while the Rev. Robert Huebener, the present pastor, is a grandson of the late Rev. Samuel R. Huebener, minister here 1835-'39.

The entire celebration, in which so great interest was taken, not only by the members, but also by many friends of the Graceham congregation, could not have failed to prove not merely interesting, but spiritually edifying and uplifting, and to fill all hearts with profound gratitude to God for the many blessings and privileges vouchsafed to this congregation during the century and a half that had elapsed since October 8, 1758, when it was organized.

THE RENOVATION OF THE CHURCH.

1911.—In order to bring this history up to date, an account must still be added of a very important and successful work that was undertaken by the congregation during the summer of the year 1911. This work involved nothing less than a thorough and complete alteration and renovation of the church from the roof to the cellar, as will be seen from the communication to *The Moravian* which follows these remarks. The alterations were of such an extensive character that, as any one familiar with the details of such an undertaking knows, a great deal of work, and hard work was required to ensure the successful completion of the enterprise. It was necessary to enlarge the cellar in order to gain a suitable place for the furnace and for the installation of the acetylene gas plant. It was necessary to thoroughly scrape and smooth the high walls and ceiling of the auditorium, which had been papered probably twenty or twenty-five years before. By the removal of the paper the former decoration of the interior, the frescoing done by Mr. Tetherly, of Frederick, just prior to the Centennial celebration of 1858, was brought to light, the whole design being quite clear, and the colors almost as fresh as when laid on. A little forest of poles that had been hauled from the mountains filled the auditorium after the pews had been taken up and removed, supporting the scaffolding for the scrapers and painters. The contract for the re-decorating of the interior had been awarded to Mr. Charles Welty, of Frederick, who succeeded admirably in carrying out a very chaste and appropriate design.

The removing of the old shingles from the roofs of both the church and parsonage, and replacing them with metal shingles also required careful and exact work, and considering the size and height of the roof it was a matter for thankfulness that it was accomplished without accident. Hard and heavy was the labor of taking up and removing the huge flagstones that had paved the walks to the church and parsonage, probably since the church was built in 1822, or the parsonage in 1797, in order to make way for the laying of the concrete pavement. So large were some of the stones, five feet or more in length, and from four to six inches or more in thickness, that it was necessary to enlist the strength of a faithful horse in dragging them out of

the church-lawn. These venerable stones were utilized for the making of much-needed crossings over the street in front of the church, thus improving and facilitating the approach to the house of God.

In the undertaking and performing of all this hard work it was evident that the mantle of the fathers had fallen upon their children's children, and that the spirit which had animated those who were the builders of Graceham in the days of old, the spirit of faith and devotion and brotherly love was still abiding in the midst of the congregation, encouraging and enabling the members to realize the fond devotion expressed by the Psalmist in those beautiful words: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Here follows the above-mentioned communication to *The Moravian*:

GRACEHAM AND THURMONT.

Quite some time has elapsed since the last communication from the congregations in beautiful Western Maryland. During this time they have been quietly at work, however, and perhaps some of our readers will be interested in hearing what has been accomplished during the past year.

Besides its regular work, the Graceham congregation undertook and has quite successfully completed a special enterprise. For some time the church has been badly in need of repairs and also, I may add, of the money necessary to make them. Something had to be done; so it was resolved to make a special effort during the year 1911, completely to renovate the church. Early in February a Committee on Repairs and Improvements was appointed to take the work in hand. Voluntary contributions were solicited from members and friends of the congregation, and there was a very liberal response. Everybody got to work. The Ladies' Aid Society held festivals and suppers, the Endeavor Society contributed its share and even the little Juniors were busy filling their envelopes with pennies which they collected for the work. Meanwhile the committee laid its plans, and finally, on Sunday, July 17, the last services were held, and the actual work of repairing was begun.

Church and parsonage were roofed with metal shingles, cement walks were laid from the street to church and parsonage and a cement porch placed at the church door. The entire interior of the church has been renovated. The walls and ceiling are finished in two shades of gray and tastefully decorated with stencil work done in oil. A hot air furnace replaces the old unsightly stoves, and an acetylene plant, with large central chandelier and reflector, furnishes abundant light. Handsome circular pews, the gift of the Ladies' Aid Society, have been set in place and a bright, new carpet covers the entire floor. The pews and woodwork are finished in mahogany and have a rich appearance.

Besides gifts in money, the following furnishings have been presented by individuals: A choir and altar rail, rail curtain for choir loft, reading desk, pulpit chairs, pulpit and lectern Bibles, two hymn boards and a large iron lamp post from which an acetylene light brilliantly illuminates the street and lawn in front of the church.

On Sunday, December 10, amid great rejoicing, the formal re-opening of the church took place. At 10:30 A.M. the opening sermon was preached by Bro. E. S. Hagen, of Lititz, who delivered a powerful and eloquent sermon, taking as his text, 1 Chron. 22:14. After the sermon, the local pastor, Bro. R. Huebener, stated that the entire value of improvements made was $1500. The cost of the same, exclusive of the gifts, was $1250.95, and that money raised to date amounted to $1091.05, leaving an indebtedness of $159.90.

A Sunday School Rally was held at 2 P.M., at which Bro. Hagen addressed the children in a most interesting manner.

The closing service was held at 7:30 P.M., Bro. Hagen preaching an exceedingly practical and inspiring sermon based on 1 Cor. 3:9, "For we are laborers together with God."

There was plenty of good music at all of the services, the choir singing anthems by Gounod, Händel and other composers in a very creditable manner.

The offerings received during the day amounted to $118.19. This practically wipes out all indebtedness incurred by the improvements and leaves the congregation in possession of a beautiful and modern place of worship. Surely God has greatly blessed our efforts, and we should feel encouraged to undertake still greater things in His service.

Now just a word about our Thurmont congregation before we write *finis* to this letter. While our congregation there is small, it is very much alive and at work. Last year they introduced electric lights, which shine forth brilliantly from handsome brass fixtures. About a year ago a Ladies' Aid Society was organized, and they have been doing good work ever since. Because of their efficient aid the congregation was enabled, during the past summer, to re-paint the church interior—walls, ceiling and woodwork, as well as to re-paint and varnish pews and furnishings. It is now a very pretty and inviting little church, in first-class repair and free of debt.

We earnestly pray that God may abundantly bless all these efforts, and that the Maryland congregations may grow in numbers, in grace, and in spiritual power. H.

The Moravian, December 27, 1911.

With the above communication we close this imperfect survey of the history of the Graceham and Thurmont congregations. As everywhere, so here, light and shade have been necessarily mingled in the experiences of God's children. Congregations, like the individual members of which they are composed, have difficulties to encounter, trials of their faith and patience to endure, battles with the foe of God and man to fight, and, with the aiding and never-failing grace of their divine Head and Saviour, victories to win.

There has been much of an encouraging and inspiring character in the record of the past one hundred and fifty-four years; sufficient light to irradiate even the darkest shadows and cause them to flee away; so that while we look back with thankfulness we may look forward hopefully and with the joyful confidence that

As long as Jesus Lord remains,
Each day new rising glory gains,
It was, it is, and will be so
With His Church militant below.

May Graceham ever be true to the significance of its name, and the pious wish of Bishop de Watteville when that name was given, that it might be a place in which the grace of God would abound, be fulfilled to the latest generations.

APPENDIX A.

Lists of Pastors, Officers, Etc., Graceham and Thurmont.

CONSECUTIVE LIST OF PASTORS AT GRACEHAM AND THURMONT.

1745-1912.

John Henry Herzer (Lay Reader and School-teacher), 1745. George Nieke, 1746. George Neisser, 1748. Sven Roseen, 1749. Matthew Reuz, 1751. Richard Utley, 1752. Christian Richter, 1755. Valentine Haidt, 1757. Christian Godfrey Rundt, 1758. John M. Zahm, 1758. Francis Boehler, 1762. Daniel Sydrich (Assistant), 1763. Otto Krogstrup, 1764. Nicholas Henry Eberhardt, 1767. Joseph Powell (*ad int.*), 1770. Samuel Utley, 1770. Joseph Neisser, 1771. Samuel Herr (Unordained Assistant), 1762. ———— Heppner (Unordained Assistant), 1770. John Schweishaupt, 1775. Daniel Sydrich, 1784. Gottlob Senseman (*ad int.*), 1790. John Frederick Peter, 1790. John Martin Beck, 1791. Christian Frederick Schaaf, 1796. John Frederick Schlegel, 1798. Nathaniel Brown (Assistant), 1800. Carl Gottlieb Bleck, 1805. John Peter Kluge, 1819. Samuel Reinke, 1827. Samuel R. Huebner, 1835. Ambrose Rondthaler, 1839. Edward Rondthaler, 1845. Robert de Schweinitz, 1849. Amadeus A. Reinke, 1849. Benjamin Ricksecker, 1854. Henry C. Bachman, 1859. Eugene P. Greider, 1861. Henry T. Bachman, 1867. Jesse Blickensderfer, 1870. Lewis P. Clewell, 1873. Elisha W. Shields, 1880. Charles C. Lanius, 1884. Robert W. Herbst, 1887. Joseph J. Ricksecker, 1891. Maurice F. Oerter, 1894. John F. Kaiser, 1902. Robert Huebener, 1907.

LAY OFFICIALS OF THE CONGREGATIONS AT GRACEHAM AND THURMONT.

1758-1912.

N. B.—Each name is given but once in each official capacity. Many have served a number of times. Some names were not attainable. The duties of the Stewards and of the Committee were the same, very nearly, as those of Elders and Trustees. The first Committee, a local arrangement, consisted of the Stewards, whose term of office was not limited, with two or three elected members and the Pastor as Chairman. The second Committee was ordered to be substituted for the Stewards in all the town and country congregations.

Stewards and Sacristans. (1758-1802.) George Herbach, Lorenz Protzman, Jacob Weller, Sr., Jacob Lochman, Lorenz Krieger, Sr., John Jacob Weller, Jr., John Weller, John Herbach.

The First Committee. (1787.) John Weller, John Jacob Weller, John Herbach, George Siess, Lorenz Krieger, Jr., John Kamp, William Lembke.

The Committee elected in place of Stewards. (1802-1874.) Ludwig Protzman, Jr., Lorenz Krieger, Jr., Andrew Williar, George Siess, Jr., Godfrey Siess, John Krieger, Elias Weller, Daniel Weller, Christian Herbach, Sr., John Wilheit, Isaac R. Harry, William Gernand, Christian Eigenbrod, Jacob Gernand, Benjamin Siess, Christian Herbach, Jr., John Schmitt, William Creager, Frederick Weller, Elias Siess, John Boller, John Siess, John Eyler, Joseph Wilhide, James Creager, Daniel Wilhide, Bernard Colli-

flower, Jacob Gernand, John R. Boller, Ephraim Gilbert, Frederick Stauffer, George J. Hesser, James Weller, Wesley Delaplane, Isaac Weller, John T. Colliflower.

Elders. (1874-1912.) Samuel Newcomer, Jago Colliflower, F. Cornelius Fisher, Frank A. Colliflower, John T. Colliflower, J. William Routzahn, George J. Hesser, William W. Buhrman, Phares Buhrman, Rev. A. L. Oerter, Henry A. Weller, Clarence Colliflower, Alonzo H. Buhrman, Samuel Boller, William Weller.

Trustees. John S. Ogle, George J. Hesser, Jacob Shown, Bernard Colliflower, Henry A. Weller, Michael J. Colliflower, Phares Buhrman, Charles E. Laymon, William D. Morrison, John T. Colliflower, Frank A. Colliflower, John C. Pyle, William H. Weller, Samuel Boller, Clarence Colliflower, George Firor, Elmer Buhrman, Charles Boller.

Sextons or Sacristans. James Creager, Elias Weller, Bernard Colliflower, Frederic Stauffer, Joshua Gilbert, Wesley Delaplane, Israel Boller, James Weller, Michael Colliflower, John T. Colliflower, George J. Hesser, Jacob Shown, Jago Colliflower, F. A. C. Willman, Samuel Newcomer, Charles E. Laymon, J. William Routzahn, Frederic Crawford, George W. Colliflower, F. Cornelius Fisher, Alonzo H. Buhrman, Samuel Boller, William D. Morrison, Harry Morningstar, Clarence Colliflower.

Ushers. Jacob Shown, George J. Hesser, Samuel Newcomer, Melvin Hesser, Clifton Weller, Charles E. Laymon, Frederic Crawford, J. William Routzahn, Jacob Martin, Frank A. Colliflower, Elmer Buhrman, Clarence E. Colliflower, William D. Morrison, Ross Firor, Raymond Boller.

Organists. William Lembke, 1793, Frederick Schuman, M.D., 1801, Mrs. Rev. J. P. Kluge, Comenius Rondthaler, Elias Siess, Mrs. Rev. L. P. Clewell, Mrs. Rev. E. W. Shields, Miss Nellie Yonson (Mrs. Frank Grove), Miss Carrie Newcomer (Mrs. George Firor), Miss Anna Buhrman (Mrs. Samuel Boller), Miss Laura Colliflower (Mrs. Adam Zentz), Miss Mary E. Oerter, Miss Florence Colliflower.

Curators of Cemetery and Grave-diggers. Jacob Lochman (1762), Johann Jost Eigenbrod, George Adam Hahn, Christian Eigenbrod, John Meffert, ———— Hummerich, John Weller, Jago Colliflower, John T. Fogle, George W. Colliflower, Harry G. Morningstar, Clarence W. Colliflower, Alonzo H. Buhrman.

The Ladies' Aid Society. Mrs. John T. Colliflower, Mrs. Jago Colliflower, Mrs. Jennie Colliflower, Mrs. Susan A. Fogle, Mrs. Cornelius Fisher, Mrs. Jacob Shown, Mrs. Clarence Colliflower, Mrs. Julia Connor, Mrs. Sallie Martin, Miss Ella Weller, Miss Kate Engel, Miss Zona Welty, Mrs. Charles E. Laymon, Mrs. Frank Colliflower, Mrs. William Routzahn, Mrs. William Weller, Mrs. Harry Morningstar, Mrs. Phares Buhrman, Mrs. John Unger, Mrs. Joseph McSherry, Mrs. Adam Zentz, Mrs. Jacob Welty, Mrs. Frederic Crawford, Mrs. Jessie Carson, Mrs. William Winebrenner, Mrs. Mae Keilholtz, Mrs. Mary Wachter, Mrs. Samuel Boller, Mrs. Emma Firor, Mrs. George Firor, Mrs. Clayton Newcomer.

The Graceham Mite Society. Rev. and Mrs. L. P. Clewell, Mrs. Sophia Hesser, Mrs. Lavinia Harbaugh, Mrs. James Weller, Mrs. Mary Weller, Bernard Colliflower, Phares Buhrman, Lester Armacost, Parker Fleagle, Addison H. Colliflower, Harry L. Colliflower, Maurice Colliflower, Joseph Colliflower, Lemuel Colliflower, John Irons, Frank Martin, Mr. and Mrs. John S. Ogle, Rev. and Mrs. R. W. Herbst, Henry A. Weller, Miss Ella Weller, Edward, Robert and William Colliflower, Laura Colliflower, Mr. and Mrs. John T. Colliflower, Rev. and Mrs. C. C. Lanius, Mr. and Mrs. William Routzahn, Julia Dorsey, Amelia Miller, Mr. and Mrs. Harry Morningstar, Bertha Fleagle, Annie Shorb, Jacob Martin, Kitty Martin, George Miller, Mollie Martin, Rev. and Mrs. J. J. Ricksecker, Frank and Paul Ricksecker, Mr. and Mrs. Jacob Shown, Caroline Siess, Elisabeth Weller, Michael J. Colliflower, Rev. and Mrs. J. F. Kaiser, Jago Colliflower, Rev. and Mrs. M. F. Oerter, Mr. and Mrs. George Colliflower, Mr. and Mrs. Clarence Colliflower, Jessie Hesser, Willis Siess, Belle Siess, Pansy Routzahn, Mary E. Oerter, Ada Clem, Claude Dean, Lottie Humerick, Ella Eyler, Bessie Martin, Jennie and Sadie Lanius, Hettie Dorsey, Millard J. Palmer, Bertha, Helen, Ruth, Mary, Lottie, Howard, Ida, Lloyd, and Stella Colliflower, Roy Yingling, Howard Fogle, Howard Boyer, Allan Scheley, John Siess, Ernest Stoner, John Miller, Harry Barton, Ross, Key and Florence Colliflower.

THURMONT.

Elders and Trustees. Simon Weller, James Creager, William Connor, Frederic Stauffer, Joseph Wilhide, John Unger, M. A. Williar, Howard Creager.

Organists. Miss Minnie Foreman, Miss Mary Johnson, Mrs. Charles Weller, Miss Mattie Yonson (Mrs. Crossman), Miss Minnie Fox (Mrs. Thomas Hayes), Miss Effie Williar (Mrs. J. W. Creager), Mr. Luther Stull.

Ladies' Aid Society. Mrs. John Unger, Mrs. Frank Martin, Mrs. Effie Creager, Mr. and Mrs. Howard Creager, Mrs. Ellie Wilhide, Miss Rhua Wilhide, Mrs. M. A. Williar, Mrs. Susan A. Fogle, Mr. and Mrs. Lester Unger, Miss Beatrice Unger, Miss Araminta Shaffer, Mrs. William Stimmel, Mrs. Carl Gall, Miss Mary E. Oerter.

APPENDIX B.

Town Ordinances or Statutes Referring to the Civil Government of the Church Settlement Graceham.

1794-1815.

1. Inasmuch as this Church Settlement, Graceham, was founded solely for such persons who, through grace are members of the Brethren's Church, or who have a sincere desire and divine call to become such, it follows that no one can obtain permission to live here, and still less to build a dwelling-house, who has not the above-named character and disposition, and is not acknowledged as a properly qualified resident both by the local Pastor and by the Committee of this congregation and the Elders appointed for its oversight.

2. Therefore, without the consent of the above-named Pastor and Committee, the residents of this place cannot receive into their houses hirelings, journeymen, apprentices and laborers who are not members of our Church as permanent residents, and such as become harmful to others must, as soon as possible, be removed.

3. All members of this congregation who reside in Graceham or elsewhere will order their conduct in all respects by the Brotherly Agreement drawn up in 1781, and since then several times renewed, for this Congregation and Society, accepted by the same orally and in writing, and which every house-owner, and especially any one who desires to settle here must sign before he can receive a Lease for his house-lot.

4. For the preservation of the credit and honorable reputation of such a settlement it is necessary, and is required of every resident, and particularly of any one who desires to obtain permission to reside here, that he shall render to the Pastor and Committee such a sufficiently satisfactory statement of his resources that they can be sure that he is able to meet all his liabilities. Therefore, also, no one shall contract debts for considerable sums of borrowed money without the previous knowledge of the Committee; be willing to give all information asked for by the Committee, avail himself of their good advice and thoughtful care, and govern himself thereby.

5. It is also conducive to the conservation of the means of subsistence that no resident begin a different trade or business, build a shop, tavern, etc., without the permission of the entire community, obtained in proper order through the Committee.

6. In business and social life every resident will conduct himself honorably before God and man, manifest his sincerity and faith, do good work for a reasonable price without haggling, to the best of his ability contribute his part to the prosperity and credit of the whole settlement, and receive kindly the faithful admonitions of the Committee.

7. If it should be found necessary and advantageous to make arrangements for the safety, cleanliness and good order of the town, *e. g.*, if wells are to be dug, roads made, or measures adopted to prevent danger from

the breaking out of a fire, or in case of one, no resident may refuse to do his part, according to his ability.

8. Every resident will take all possible care for the cleanness of the streets, and leave no rubbish lying before his house, as that would give the town an unseemly and foul appearance.

9. Although the good of the whole settlement must be an object of solicitude to every resident, no one is at liberty to act or to undertake anything in the name of the congregation without having been duly commissioned by it to do so.

10. Whoever notices anything that might be detrimental or injurious to the community or to single individuals is as much obligated to inform the proper authorities, as he who knows of anything that would be a benefit to the whole community is in duty bound to state it.

11. If the Committee, with the consent of the Congregation Council, should consider it advisable to make amendments to the preceding Ordinances, or to adopt new ones, all residents will cheerfully be governed by them as well as by those now in force.

12. If any resident wishes to build, or to make considerable additions to his house, he must beforehand give the proper information to the Committee, who must see to it that all impropriety is avoided, and that everything is arranged in accordance with the plan of the town, and with reference to safety in case of fire.

These Ordinances were read to the brethren of the Congregation Council, March 30, 1794, and were approved by them.

Christian Friedrich Schaaf. (Pastor.)

Translated from the original German document.

INSTRUCTIONS FOR THE INN-KEEPER, JOHANNES WILHEIDT.

Inasmuch as permission has been granted to Johannes Wilheidt to keep an inn, it has been considered necessary to recommend the following points for his instruction and observance, viz.:

1. Graceham being intended solely for the residence of members of the evangelical Brethren's Church who conduct themselves in accordance with the Brotherly Agreement and the Town Ordinances, the said Bro. Johannes Wilheidt will constantly bear in mind this design of the place, and by word and deed approve himself accordingly as a true member of this congregation. The same is also required of all members of his household, in order that all visiting strangers may obtain a good and pleasant impression of our town.

2. He will therefore receive in a friendly manner all persons who put up at his house, and supply them with food and drink at reasonable rates. But no liquor shall be given to any one who is already intoxicated.

3. He will be especially careful to keep unadulterated liquors of the best quality.

4. No drinks shall be furnished while there is divine service on Sundays, except in cases of the greatest necessity; as upon the whole the entertain-

ment of guests on Sundays and Festival Days, except in the case of those who come expressly to attend the services, is to be avoided as much as possible.

5. He will carefully watch those who may come only to make merry and perhaps bring objectionable women with them, and not permit them to lodge here; also, to remove every opportunity for misconduct or immorality.

6. He will also not allow fiddling and dancing in his house, nor the setting up of a billiard table.

7. He will be particular to see that the house is closed at 10 P.M., and that all guests who do not remain over night leave it.

8. He will endeavor to keep out of his house members of our congregation, and especially young people, if they have no special business to transact, and if they ask for anything to drink, tell them that they can drink at home.

For the glory of God and the good of the congregation Bro. Johannes Wilheidt and his household will govern themselves to the best of their ability according to the above instructions, so that his house may have a good name, and the blessing of God may rest upon it.

Drawn up and signed.

Johannes Herbst,
Carl Gottlieb Bleck.

APPENDIX C.

A Sketch of the Life of the Hon. Daniel Dulany, the Elder.

By Richard H. Spencer, Counsellor-at-Law, Baltimore, Md.

Daniel Dulany (the elder) was born in 1686, in Queens County, Ireland, (where the name was spelled Delany,) and was related to Rev. Dr. Patrick Delany, who was a fellow of Trinity College, Dublin, Chancellor of Christ Church and Prebendary of St. Patrick's in Dublin, Dean of Down in 1774, a man of wide knowledge and an author of note.

A family quarrel, owing to his father's second marriage, made Daniel Dulany (the elder) quit the University of Dublin while yet a youth, and leave his country for Maryland, where he arrived in 1706, almost penniless, and where he was befriended by Col. George Plater, of St. Mary's County, who had been Attorney General of the Province.

Established in the law office of Col. Plater, Daniel Dulany's history, from that time on, was a succession of honors and of usefulness. He was admitted to the bar of the Provincial Court in 1710, and as a law student at Grey's Inn, London, in 1716, so that he added to his knowledge derived from books and to his practical training, the advantage of direct contact with the law schools of the mother country.

For nearly 40 years Daniel Dulany (the elder) held pre-eminently the confidence of the Proprietary and the affections of the people. The wide range of his ability is proven by the variety of offices he was called upon to fill. Among them were included that of Alderman, City Councilman, Recorder of Annapolis, Attorney General, Judge of the Admiralty, Receiver General, Commissary General and member of the Council, which latter office he held under the administrations of Governors Bladen, Ogle and Sharpe.

His famous publication, "The Rights of the Inhabitants of Maryland to the Benefit of the English Laws," addressed to all true Patriots and Lovers of Liberty, published in 1728, when a member of the Lower House, showed how heartily his interests and affections were bound up in the welfare of the colony.

The office of his Lordship's Council gave him ample scope for the exertion of his benevolent disposition and unblemished reputation and integrity. He was ever a powerful protector to the widow and the orphan, and he advised the ignorant with kindly wisdom. He was equalled by few in ability and excelled by none in integrity.

From London, after his death, Cecil Calvert wrote April 17, 1754, to Daniel Dulany's son, Walter Dulany, to express the sense of loss occasioned by the former's death to both Proprietor and Province. One of many important official acts of his life, in which he was aided by his son, Daniel Dulany (the younger) was to represent Lord Baltimore in the fixing of the boundary line between Maryland and Pennsylvania. The establishment of Mason and Dixon's line was the conclusion of the controversy.

Mr. Dulany promoted industries and took an active part in the westward movement in Maryland. In 1745 he laid out Frederick town (now Frederick City) on part of the survey called "Tasker's Chance." *This property, containing over 7000 acres of land, afterward came into the possession of his eldest son, Daniel Dulany (the younger) and was confiscated and sold October 10, 1781, for £60,555.*

Newton D. Mereness, in his "Maryland as a Proprietary Province," (1901) says: "In 1735 Daniel Dulany offered sufficiently favorable terms to induce about one hundred families recently arrived from the German Palatinate to settle on some of his land in Frederick County. The first results of the movement are stated in a letter written by Daniel Dulany (the elder) to the Hon. Samuel Ogle, in which the writer said: 'You would be surprised to see how much the country is improved beyond the mountains, especially by the Germans, who are the best people that can be to settle a wilderness; and the fertility of the soil makes them ample amends for their industry.'"

Mereness also says: "He (Daniel Dulany, the elder) had done much to encourage the settlement of Frederick County and he was the most highly esteemed lawyer in Maryland."

His first wife died childless. His children by his second wife, Rebecca Smith, daughter of Col. Walter Smith, of Calvert County, were, Hon. Daniel Dulany (the younger), Rachel, Dennis, Margaret and Walter Dulany. His children by his third wife, Henrietta Maria (Lloyd) Chew, were Henrietta Maria and Lloyd Dulany, who died in 1782, in England, from a wound received in a duel, in Hyde Park, London, with Rev. Bennett Allen, formerly rector of St. Ann's Parish, Annapolis, Md.

Daniel Dulany (the elder) died in Annapolis, December 5, 1753, in the 68th year of his age, and his tomb may be seen in the church-yard of St. Ann's, at Annapolis. His second wife, Rebecca (Smith) Dulany, is also buried there, and the spot is marked by an altar tomb bearing the Dulany escutcheon quartered with the Smith armorial bearings. His pall was supported by the Governor of Maryland (Sharpe), four members of the Honorable Council and the Mayor of Annapolis.

The following obituary notice is copied from the *Maryland Gazette* (Annapolis) of December 6, 1753:

"Yesterday, about Ten o'clock in the Evening, died, at his House in this City, in the 68th Year of his age, after a long and lingering Illness, the Honourable Daniel Dulany Esq., Commissary General of this Province, one of his Lordship's Council of State, and Recorder of this City. During fifty years Residence in Maryland, he always maintained an excellent Character, strictly agreeable to the Rules of Honour, Justice and Integrity. He came into the Country very young, but by the Strength of his natural parts (which were extraordinary) and his diligent Application, particularly to the Law, he became very eminent in that profession. He formerly served this Country and City many Years as a Member of the Lower House of

Assembly, and possessed several of the Greatest offices of Honour and Trust in the Government; specially that of Attorney General and Judge of the Admiralty; and in all his several stations he acquitted himself with strict Equity and unwearied Diligence. He was an humane, generous and charitable Gentleman, and a great Promoter of the Public Good by encouraging all kinds of Industry, towards which he largely contributed, and *was very Instrumental in settling the back parts of this Province.* He was a tender Husband, the best of Fathers, a good Provider and Lover of his Family, a steady Friend and kind Neighbour, and truly deserved the Love and Esteem of all Mankind. The loss of such a Gentleman, to his Family in particular, and the Country in general, is greatly to be Regretted.

APPENDIX D.

A Sketch of the Life of Hon. Daniel Dulany, the Younger.

By Richard H. Spencer, Counsellor-at-Law, Baltimore, Md.

Hon. Daniel Dulany (the younger) was born in Annapolis, July 19, 1721. He was educated in England, entered at the Temple, and admitted to the bar of the Provincial Court in 1747. He became Recorder of Annapolis, Deputy Commissary and Commissary General, 1754-1761. In 1757 he was appointed one of the Council, and in 1761 the Secretary of the Province, which offices he held in conjunction from the latter period until the Revolution. With voice and pen he espoused the cause of the colony in opposition to the Stamp Act. He wrote a pamphlet in 1765, "Considerations on the Propriety of Imposing Taxes on the British Colonies," which was the basis of Pitt's great speech in the House of Commons against the Stamp Act, and a copy of which is said to have been in his hand at the time.

Mr. McMahon, in his "History of Maryland" (1830), says: "Conspicuous amongst all the essays of that day in opposition to the Stamp Act is one to the honor of which Maryland lays claim, as the production of her most distinguished son. It came from the pen of one whose very name was a tower of strength. Abilities that defied competition, learning that ranged an eagle-flight over every science, accomplishments that fascinated and gentleness that soothed even envy, all conspired to render Daniel Dulany the fit advocate of such a cause.

"For many years before the downfall of the proprietary government he stood confessedly without a rival in this colony as a lawyer, a scholar and an orator, and we may safely hazard the assertion that, in the high and varied accomplishments which constitute these, he has had amongst the sons of Maryland but one equal and no superior. For many years before the Revolution he was regarded as an oracle of law. It was the constant practice of the Courts of the Province to submit to his opinion every question of difficulty which came before them; and so infallible were his opinions considered that he who hoped to reverse them was regarded as 'hoping against hope.' Nor was his professional reputation limited to the colony. I have been credibly informed that he was occasionally consulted from England upon questions of magnitude; and that in the counties of Virginia adjacent to Maryland it was not unfrequent to withdraw questions from their Courts and even from the Chancellor of England to submit them to his award.

"Thus, unrivalled in professional learning, according to the representations of his contemporaries, he added to it all the power of the orator, the accomplishment of the scholar, the graces of the person and the suavity of the gentleman. Mr. Pinckney himself, the wonder of the age, who saw but the setting splendor of Mr. Dulany's talents, is reported to have said of him, that 'even among such men as Fox, Pitt and Sheridan he had not found his superior.'"

Opposing the separation of the colonies from the mother country, he engaged in a warm newspaper discussion, in 1773, with Charles Carroll, of Carrollton, under the nom de plumes of "First Citizen" and "Antillon." These letters, which appeared in the *Maryland Gazette,* have recently been re-published by Mr. E. S. Riley, of Annapolis, who says of Mr. Dulany: "The political differences of the Revolution survived its conclusion. Mr. Dulany held no public office after it, and the brilliancy of his talents displayed alone in the forum of Provincial Courts did not shed its effulgence in national councils, and his fame, reflected from the humble pedestal of State History, has not depicted to the nation the phenomenal proportions of his intellect." Such was the iron heel of public opinion upon the political fortunes of a man whose opinions were thought to have moulded those of William Pitt, by whom they were publicly noticed with great honor.

Hon. Josiah Quincy, of Massachusetts, in his journal while on a visit to the Southern Colonies in 1773, writes: "I spent about three hours in company with the celebrated Daniel Dulany, Edmund Jennings and several others of the bar. Dulany is a diamond of the first water, a gem that may grace the cap of a patriot or the turban of a Sultan."

As he opposed the separation of the Colonies from the mother country when the Revolutionary War began, Mr. Dulany retired to private life, residing at his country seat, "Hunting Ridge," on the crest of the Patapsco hills, until it was confiscated and sold on December 7, 1781, when he removed to what was then known as Baltimore Town. Mr. Dulany's vast estate, including his country seat, Hunting Ridge, and over 8000 acres of very valuable land in Frederick County and other parts of Maryland, was confiscated and sold in 1781 for £84,602. He died in Baltimore, March 19, 1797, in the 76th year of his age.

There were no reports of Maryland decisions until 1809 (Harris and McHenry). In that volume the opinions of Daniel Dulany are published along with the decisions of the Provincial Court.

Hon. Daniel Dulany (the younger) married, in 1750, Rebecca Tasker (born in Annapolis, November 4, 1724; died at Brighton, England, in 1822, aged 98 years). She was the daughter of Hon. Benjamin Tasker (who was for 30 years President of the Council, and at one time Acting Governor of the Province), and Ann Bladen, granddaughter of Isabella (Fairfax) Bladen, and great-granddaughter of Sir William Fairfax, of Steeton, Yorkshire, England. Their children were Daniel Dulany, Jr., Ann Dulany, who married M. de la Serre and had an only daughter Rebecca, who married Sir Richard Hunter, and Benjamin Tasker Dulany, who married Elizabeth French, of Fairfax County, Virginia, a ward of General George Washington, who gave her away at her marriage in 1773. Benjamin Tasker Dulany and his wife lived for many years at "Prospect Hall," near Frederick City. The house is still (1908) standing, and was recently the residence of Calvin R. Nutt and family.

The following obituary notice is copied from the *Maryland Journal* of Tuesday, March 21, 1797.

"On Sunday, the 19th inst., departed this life Daniel Dulany, Esq., Barrister at Law, in the 76th year of his age. No man in America was more eminently distinguished for legal knowledge than this gentleman. After practising the law for many years, he filled the office of Secretary of Maryland, with the most unblemished character. As a good and charitable man, the poor have lost a humane and constant friend,—as a husband, father and master, he was tender, affectionate and indulgent—and in every act of his life showed the true Christian and the man of philanthropy.

"His remains were this day interred in the Episcopal burying-ground, attended by a very respetcable set of gentlemen of the City of Baltimore. The Rev. Mr. Bond delivered an able and well adapted sermon on the occasion, which did him the greatest credit. The composition was good and well delivered."

APPENDIX E.

Charles Carroll, of Carrollton.

A work on *"Irish Pedigrees,"* traces the ancestry of the Carroll family to an early king of Munster, and asserts that the more recent ancestors were called princes or barons of Ely. In 1688, Charles Carroll, the grandfather of Charles Carroll, of Carrollton, who had been secretary to Lord Powis, left Ireland, where his co-religionists of the Roman Catholic faith were persecuted, as they had before that persecuted the Protestants, and came to America. At Annapolis he became the agent of Lord Baltimore, the Proprietary of Maryland, and obtained several large grants of land, one of which was called Ely O'Carroll. His son Charles, born at Annapolis in 1702, succeeded to his rich estates and married Elizabeth Brooke. Charles, their son and only child, afterwards called "of Carrollton," was born at Annapolis, September 20, 1727; was sent to France in 1745, and was educated at the College of the English Jesuits at St. Omer, at the French Jesuit College at Rheims, and at the College of Louis le Grand in Paris. He studied law in Bourges, Paris, and London, and returned to America in 1764, and married Mary Darnell in 1768. His vast estates rendered him, at the outbreak of the Revolution, the wealthiest man in the Colonies, yet he was ever an ardent friend of liberty.

As early as 1770 he had protested, on behalf of the people, against an arbitrary attempt of the royal governor, Eden, to impose taxes. The opposition to the policy of the British ministry increased to such an extent that on December 8, 1774, a State convention was held, and Charles Carroll, triumphing over the prejudice which had long disfranchised Roman Catholics in the colony founded by one of that faith, sat as a member of this body. About this time he assumed the designation "of Carrollton" to distinguish him from another member, Charles Carroll, barrister, also born at Annapolis. In 1775 he was chosen a member of the first committee of observation established at Annapolis, and a delegate to the provincial congress.

On August 2, 1776, when the Declaration of Independence was formally signed by the members of Congress, he was one of the first to attach his name. The story that he then first used the addition "of Carrollton" is incorrect. He was afterwards one of the committee that prepared the constitution of Maryland, and was several times a member of the State senate. In 1777 he was again a delegate to Congress, and in 1788 was elected to the United States Senate. In 1799 he was one of the commissioners to fix the boundary between Maryland and Virginia. In 1801 he retired from public life.

On July 4, 1828, being then in his ninety-first year, he inaugurated the Baltimore & Ohio Railroad amid imposing ceremonies. This was his last public appearance; his strength gradually declined, and he died peacefully in the home of his daughter at Baltimore, November 14, 1832.

Throughout his life he was noted for his dignified manners, unfailing courtesy, and regard for the rights of others. His only son, Charles, married Harriet, daughter of Hon. Benjamin Chew, chief justice of Pennsylvania. One of the daughters, Catharine, was married to Robert Goodloe Harper, a distinguished Maryland Federalist, from whom Harper's Ferry derived its name. The other daughter, Mary, was married to Richard Caton, an English gentleman who had settled in Baltimore the previous year, and her four daughters were noted for their beauty. Three of them were married to English noblemen, and were known at the court of George IV as "The American Graces." (Encycl. Amer.) Louise Caton, the youngest of Charles Carroll's granddaughters, was the first to marry in England, to which country the three sisters had gone, after the marriage of the eldest, Mary, to Robert Patterson, the eldest son of William Patterson, at that time the wealthiest merchant in the United States, by which marriage Mary became the sister-in-law of Elizabeth Patterson, the first wife of Jerome Bonaparte. Louise Caton was married first to Sir Felton Bathurst Hervey, who had served with great distinction under the Duke of Wellington during the wars in Spain, and was afterward his aide-de-camp at Waterloo. After his death in 1819, Louise (Lady Hervey) was married to the Marquis of Carmarthen, eldest son of the Duke of Leeds, to which title he succeeded on the death of his father, the Marchioness of Carmarthen thus becoming the Duchess of Leeds.

Elizabeth, the second in age of Charles Carroll's granddaughters, was married in 1836 to Baron Stafford, whose family name was Jerningham, one of the oldest in England, going back to the time of King Stephen and Henry II. In 1824 Sir George Jerningham had succeeded to the ancient barony of Stafford, which had become extinct by the judicial murder of his maternal ancestor, the celebrated Viscount Stafford, during the reign of Charles II.

After the death of her husband, Robert Patterson in 1822, Mary, the eldest of Charles Carroll's granddaughters, joined her sisters in England, and in 1825 was married to the Marquis of Wellesley, elder brother of the Duke of Wellington. The Marquis was an elderly widower of sixty-five, and had acquired distinction as a soldier, statesman and orator. As the Earl of Mornington he had been Governor-General of India, and for his splendid services in that position was created Marquis of Wellesley. At the time of his marriage to Mrs. Patterson, neé Caton, the Marquis was the Lord-Lieutenant or Viceroy of Ireland, thus making his bride not only the Marchioness of Wellesley, but also "the American queen of the Irish Court," said to have been "more splendid than the court of George IV, where there was no queen." While the Marchioness of Wellesley was thus presiding over Dublin Castle, her grandfather, Charles Carroll, of Carrollton, had become the last survivor of the signers of the Declaration of Independence. On the Fourth of July, 1826, John Adams and Thomas Jefferson died, leaving Charles Carroll the only survivor. At a banquet given at Charleston, S. C., on the following Fourth of July, Bishop Eng-

land proposed as a toast, "Charles Carroll, of Carrollton,—in the land from which his father's father fled in fear, his daughter's daughter reigns a queen."

These granddaughters of Charles Carroll, of Carrollton, had no children, but Americans may justly be proud of them, not only for their beauty and accomplishments, but because "among the notorious women who disgraced the court of George IV, they stand out in brilliant contrast in all the sweet enchantment of purest womanhood." (*Harper's Magazine*, Vol. LXI, p. 489.)

APPENDIX F.

The Work of Our Church on Carroll's Manor.

1758—(circ.) 1790.

The first land taken up in the southernmost portion of Frederick County was by Charles Carroll, the father of Charles Carroll, of Carrollton, and was known as Carrollton Manor, or Carroll's Manor, by which name this part of the District (Buckeystown) is still designated. Carroll's Manor originally contained 15,000 acres, and embraced a wide extent of extremely rich and fertile territory, extending from the Catoctin mountains and the Potomac River on the west and south to the high ground and Manocacy on the east. Squire Carroll's own family seat was another "Carroll's Manor" in Howard County, still known by that name; but the Carroll's Manor or Carrollton Manor, in Frederick County, which Charles Carroll, of Carrollton, inherited from his father, was much more productive than the one in Howard County. As late as 1840 the greater portion of Carroll's Manor in Frederick County was in the hands of descendants and collateral branches of the Carroll family, two of the owners being the Marchioness of Wellesley, and Mrs. Harper, Charles Carroll's daughter Catharine. The revenues of the latter, from the rent of her portion of the estate, amounted to $8000 a year. (Scharf's History.)

As Daniel Dulany, in 1747, gave to our Church ten acres of his land in this northern part of Frederick County, for a church and school-house, so did Charles Carroll, of Carrollton, in 1768, give us ten acres of his estate of Carroll's Manor, in the southern part of the county, for the same purpose, and himself contributed 40 shillings towards the building of such a church-house. He was a Roman Catholic in religion, but ruled by the same kindly spirit of toleration that rendered Maryland under the Lords or Barons of Baltimore, a safe place of refuge for all Christians of whatever name or creed, he was willing that all should enjoy their respective forms of religion without hindrance or molestation. It is an interesting circumstance that Daniel Dulany and Charles Carroll, of Carrollton, representatives of opposite political sentiments as they were, should both become benefactors of our Church in the same manner and in the same county of Maryland, and we certainly owe to the memory of these distinguished men a debt of gratitude.

The regular work of our Church on Carroll's Manor, according to the account written in the first Church Register at Graceham, originated in a conversation between Mr. Joseph Johnson, a planter, Esquire Carroll's attorney or manager on his Manor, and Bro. George Gump (or Gumpf), a member of the "Congregation in Manocacy," who lived about three miles from Mr. Johnson's place on the Manor, south of Frederick Town. Mr. Johnson, a native of England, had been brought up in the Anglican or Established Church, was awakened by the preaching of a dissenting minister in London, but had not connected himself with any church. He read

and prayed with his family and negroes and some of his neighbors, every Sunday, in his own house. In his conversation with Bro. Gumpf as to his religious experience, the latter informed him that he had not found peace and rest for his soul until he heard the pure gospel teaching of the Brethren. He also told Mr. Johnson that there was a congregation of the Brethren's Church here in Manocacy, where he could obtain more information, and that Bethlehem, in the Forks of the Delaware, in Pennsylvania, was their chief congregation. This conversation took place in 1760, and from that time Mr. Johnson sought further acquaintance with the Brethren, and was so well satisfied that he offered them the use of his house for the preaching of the gospel.

The Rev. J. M. Zahm, at that time the pastor of the "Congregation in Manocacy," (named Graceham in 1785) visited on the Manor, but was not sufficiently conversant with the English language to preach for the people there. Other brethren, however—Bishop Spangenberg, Nicholas Henry Eberhardt, Frederick Post, George Soelle, Samuel Herr, Thomas Yarrel, John Leighton, Matthew Gottschalk, Leonard Schnall, Richard Utley and Francis Boehler had either before this held services somewhere on the Manor, or did so at this time, as those who attended the services in Mr. Johnson's house were acquainted with some of them. Mr. Johnson's request for stated preaching in his house was taken into consideration by the Ministers' conference at Lititz, in December, 1761, and by the Synod at Lancaster, in May, 1762, and the result was the appointment of the Rev. Francis Boehler, who could preach in the English language, to take charge of the "Congregation in Manocacy," and to visit and preach on Carroll's Manor once in four weeks.

On Sunday, July 4, 1762, Bro. Boehler preached for the first time in Mr. Johnson's house to an attentive auditory of 200 persons. The visiting and preaching were continued once in four or six weeks, by Bro. Boehler, Samuel Herr, Daniel Sydrich and Otto Krogstrup, and some of those of their hearers who were most interested occasionally attended the services of the "Congregation in Manocacy." After this had continued for nearly four years, the friends on the Manor, desiring to have services every Sunday, applied to the Conference at Bethlehem for a pastor of their own, and at the Synod held at Bethlehem in May, 1766, their request was granted, and the Rev. Joseph Powell was sent to them. A part of the family in whose house Bro. and Sister Powell were domiciled (Zimmerman's) was not favorably disposed to them, and their situation was so uncomfortable (sixteen persons besides themselves occupying the small house,) that Mr. and Mrs. Matthew Markland, who had attended one of the services, being impressed with the unfitness and inconvenience of a residence in that house, although as yet strangers to the Brethren, took them to their own house, where they lived for some time and preached the gospel.

October 9, 1767, Bishop Nathaniel Seidel arrived on a visit to Bro. Powell at Mr. Markland's house *at the foot of the mountain,* and the first lovefeast was held. Mary Trippet (or Tippet) received permission to move to Lititz, "as the first fruits."*

It would appear that Bro. Powell did not remain at Mr. Markland's residence, but occupied another house until, presumably through Mr. Johnson's intervention or suggestion, Charles Carroll, of Carrollton, donated ten acres of his land for a meeting-house. In a blank book, preserved in the Graceham archives, an account is given of "The beginning of the Brethren's Acquaintance with the People on Esq'r Carroll's Manor, in Frederick County," with the following preface:

"The substance herein contained, or rather such of it as may be found most suitable by a superior judge in Church matters are intended to be transferred into as, Yda§ for the beginning of a Church Book at the long'd and hop'd for time when it shall please the Lord to settle a Congregation of the Unitas here on Esq'r Carroll's Manner (*sic*) under Protection of our Heavenly Father, with the Nurture and beduing of the Holy Ghost, as a Light in a dark place, that Thousands by Her light may see and joy in Her, and with Her find Shelter, Covert and Refuge in Jesus' Wounds."

In the same book the following "Observations" are recorded: "Bro. Powell had no express order or leave from the congregation to build, yet for the following reasons he ventured to do so, viz.,

1st. His landlord, Mr. Simermon (probably Zimmerman) being instigated by some of the English who dreaded the sound of the gospel, used his utmost endeavors to throw him out of his house, but on his finding that Bro. Powell was sensible of the Advantage he had in and by Possession he then said the Domoney would cheat him.

2ly. This place lay of, and too remote from the people who desired to hear the gospel.

3ly. Bro. and Sister Powells being sensible as the Brethren had not called them back they nevertheless were concern'd that they might have a comfortable Residence.

4ly. The people's desier and eagerness to Buyld, without expence to the Congregation. Also, through and by means of the above moving Motives as by appointment, the 12 men met at the place on Esq'r Carroll's Manor on the morning of 27 of September to Fell the Timber for the Church Hous where also Bro. Powell came with a Written Instrument from Esq'r Carroll pr Mr. Jos. Johnson Dated sepr. 26 wherein the Esq'r with his own hand promises and allows 10 acres of his Land on which to Buyld a

---

*Later she became Eldress of the Single Sisters, sometimes came to the Congregation in Manocacy with those of her charge who had parents or relatives here, and always "spoke" all the unmarried sisters of the Manocacy congregation. She also bought a house at Graceham in 1823, which had been built in 1796 by John Demuth, who came from Lancaster, Pa., a one-story log house. It is still standing, but has been enlarged and modernized. The Bill of Sale, stating that the house was "sold to Molly Tippet by Benjamin D. Gill, of Lancaster, and William Eberman, of Warwick Township, Executors of Christopher Dehmuth (*sic*), late of the city of Lancaster, for $200," is in the Graceham archives, but the records here do not show that she ever herself occupied it.

§The meaning of this term or abbreviation is an enigma to the writer.

Chappel thewich to have and hould for the space of 21 Years for the consideration of a Rose pr year. The Esq'r also himself gave 40 s/ towards the Buylding."

On Tuesday, September 27, 1768, twelve men felled and squared 56 logs for the church-house on Carroll's Manor, the Daily Word for the day being "God will come." On Saturday, December 3, Bro. and Sr. Powell moved into the new Church-house with the Text, "He will betroth us unto Him forever." On the next day Bro. Powell held his first discourse in their new residence and meeting-house, on the Text for the day, "He is not ashamed to call them brethren."

In the years 1768, '69 and '70, Bishop Hehl "visited Bro. Powell's and their people, much to their satisfaction and blessing, in particular to Bro. Powell's by the Holy Communion which he twice kept with them. In December, 1771, the Brethren Gregor, Loretz and Edwin (Ettwein) visited Bro. Powell's, being on their return from North Carolina, much to the people's and their own satisfaction. In July, 1772, Bro. Hehl the fourth time visited Bro. Powell's and their people on the Manor when Greenbury Peddigeart (*sic*) had leave to move to Lititz, and his sister Sarah and Mary Markland to come on a visit. On September 14, 1772, Bro. and Sr. Powell's having ministered the gospel to the people on Carroll's Manor 6 years and 2 months, retiered to Dr. Bethlehem, for resons not only as becom. n Old to the People, but also themselves, and in particular she, through age, being very infirm and ailding."

In the same book (mentioned above) there is a copy of the report of Robert Davis, who, on May 10, 1771, surveyed the ten acres donated by Charles Carroll, Esq'r, "out of the addition to Carrollton Manor, for the use of the Moravian Congregation and Brotherhood," with a plot of the land, and also of one-half acre of Matthias Pooly's land adjoining it, for a burial-ground, with a copy of Mr. Pooly's Bond. There is also a Record of 41 Infant Baptisms; 1 by Francis Boehler, 2 by Bro. Sydrich, 28 by Bro. Powell, 4 by Bro. Jos. Neisser and 6 by Bro. Schweishaupt. There are no marriages or deaths recorded.

After Bro. Powell's had returned to Bethlehem, the work on Carroll's Manor was continued by Bro. Jos. Neisser and Bro. Heppner, especially by the latter, who was directed to divide his time as the Assistant Pastor of the "Congregation in Manocacy," between that congregation and the Manor, and did so faithfully until he was recalled to Bethlehem in March, 1775. Bro. Schweishaupt visited on the Manor several times from 1775 to 1784, but there is no record of regular stated services after Bro. Heppner left, nor was a successor to Bro. Powell appointed as resident minister, probably because many of those who attended our services intending moving, as some of them did, to Wachovia, N. C.

In Scharf's *History of Western Maryland* we read: "On August 8, 1812, the corner-stone of a union church for the Lutheran and Reformed congregations was laid on land presented by Mr. Waltz, *near the old meeting-house.*" This was undoubtedly the meeting-house built in 1768 "for the use of the Moravian Congregation and Brotherhood," in which Bro. Powell

resided and preached, 1768-1772. Into whose hands it passed, or what use was made of it after we ceased to occupy it, the records at Graceham, so far as we have been able to examine them, do not show, except that in 1779 a family by the name of Heil was living in it, and that after Mr. Johnson's death, in 1781, Conrad Schau had charge of it. The land which had been held on a lease for 21 years, "for the consideration of a Rose per year," probably reverted to the owner, Charles Carroll, of Carrollton, as there is no mention of a Deed. Nor is there any mention of the payment of the nominal quit-rent of "a Rose per year." Perhaps Mr. Johnson, who is mentioned as "Steward" of the meeting-house, attended to it. The lease expired in September, 1789.

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